JUL 13 RECD
AMBASSADOR COLLEGE LIBRARY

THE MANKIND QUARTERLY

AN INTERNATIONAL QUARTERLY JOURNAL
dealing with Race and Inheritance in the Fields of
ETHNOLOGY · ETHNO- AND HUMAN GENETICS
ETHNO-PSYCHOLOGY · RACIAL HISTORY
DEMOGRAPHY AND ANTHROPO-GEOGRAPHY

Vol. X, No. 4 · April-June 1970
7s 6d · $1.50

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

IAAEE REPRINTS

FINDINGS ON RACIAL DIFFERENCES BY MODERN SCIENTISTS

These Reprints provide scholars, students and others with easy access to important articles on the race question by leading scientists, originally published in specialized professional journals. Currently available are thirteen titles. Others are in preparation. All are priced at 25 cents a copy, except Nos. 11 and 12 which are 50 cents.

1. KLINEBERG'S CHAPTER ON RACE AND PSYCHOLOGY by Henry E. Garrett.
2. ZOOLOGICAL SUBSPECIES OF MAN by E. Raymond Hall.
3. ON THE NATURE OF PREJUDICE by A. James Gregor
4. ETHNIC GROUP DIFFERENCES by Stanley D. Porteus.
5. THE CONTROL OF EVOLUTION IN MAN by C. D. Darlington.
6. THE EMERGENCE OF RACIAL GENETICS by R. Ruggles Gates.
7. THE RACIAL HISTORY OF SCANDINAVIA by Bertil J. Lundman.
8. SOME NEGLECTED ASPECTS OF THE 'MINORITIES' PROBLEM by George A. Lundberg.
9. THE S.P.S.S.I. AND RACIAL DIFFERENCES by Henry E. Garrett.
10. SOCIAL SCIENCE TESTIMONY IN THE DESEGREGATION CASES: A REPLY TO PROFESSOR KENNETH CLARK by Ernest van den Haag.
11. THE INHERITANCE OF MENTAL ABILITY by Sir Cyril Burt.
12. THE AMERICAN MELTING POT: ITS MEANING TO US by John M. Radzinski.
13. PSYCHODIAGNOSIS, PROGNOSIS, SCHOOL DESEGREGATION AND DELINQUENCY by Clairette P. Armstrong.

Order from:

THE INTERNATIONAL ASSOCIATION FOR THE ADVANCEMENT OF ETHNOLOGY AND EUGENICS, INC.
P.O. Box 3495, Grand Central Station
New York, N.Y. 10017

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Race and Modern Science

Edited, with an introduction, by
Robert E. Kuttner

The sixteen monographs in this four-part volume—anthropology, biology, sociology and psychology—by natural and social scientists, many of whom are internationally known and recognized as authorities in their fields, explore the differences between the races of man. These essays are especially timely as a contribution to the body of modern scientific literature in view of the fact that for a number of years there has been a sustained effort to explain away racial differences as nothing more than the color of the skin. The scientists brought together in this volume present evidence that the races of man differ not only in physical appearance but also psychologically and in various respects biologically.

484 pages $7.95

The Testing of Negro Intelligence

By Audrey M. Shuey

This new edition of Dr Shuey's important work, first published in 1958, is a thorough revision and updating of the earlier book. The work has been expanded with much new material added. In this new edition Dr Shuey summarizes 382 studies of mental tests given to Negroes and Whites in the United States during the last fifty years. Also included are results of tests of some 1600 Negroes in Ontario and the West Indian islands of Jamaica and Grand Cayman. Upon publication of the first edition Dr Corrado Gini, late president of the International Institute of Sociology, wrote: "... the volume constitutes a milestone in this area. After its publication, the burden of proof rests upon those who reject its conclusions."

578 pages $6.50

SOCIAL SCIENCE PRESS

310 Madison Avenue, New York, N.Y. 10017

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Rivista di Etnografia

A yearly journal of

ETHNOLOGY, ANTHROPOLOGY, FOLKLORE,
CULTURAL ANTHROPOLOGY,
HISTORY OF RELIGIONS,
SOCIOLOGY, ETHNO-PSYCHOLOGY

Published under the auspices of
the National Research Council
Editor: Dr Giovanni Tucci

Subscription: 5000 lire (or equivalent) yearly

Rivista di Etnografia
via Belsito a Posillipo 17
Naples, Italy

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

VOL. X, NO. 4 THE APRIL-JUNE 1970

THE MANKIND QUARTERLY

— mala opinio bene parta delectet —

EDITOR
R. GAYRE OF GAYRE, M.A., D.Phil., D.Pol.Sc., D.Sc.

HONORARY ASSOCIATE EDITORS
Professor HENRY E. GARRETT, Ph.D., D.Sc.
Professor MARIO CAPPIERI
Professor FRANK C. J. MCGURK

FORMER HONORARY ASSOCIATE EDITORS
† Professor R. RUGGLES GATES, M.A., Ph.D., D.Sc., LL.D., F.R.S.
† Professor CORRADO GINI, LL.D., D.Soc., D.Sc., D.Econ., D.Soc.Sc.

ASSISTANT EDITORS
ROBERT KUTTNER, B.S., Ph.D.
ROBERT H. S. ROBERTSON, M.A., F.G.S.

HONORARY ADVISORY BOARD
Professor Santiago Alcobé, Barcelona, Spain; Professor P. C. Biswas, Delhi, India; Sir Raphael Cilento, Brisbane, Australia; Professor Alberto Xavier da Cunha, Coimbra, Portugal; Professor Gerrit Daams, Kent, Ohio, U.S.A.; Professor A. P. Elkin, Sydney, Australia; Professor Luigi Gedda, Rome, Italy; Professor Dr E. Hanhart, Zurich, Switzerland; Professor J. D. J. Hofmeyr, Pretoria, South Africa; Professor Charles C. Josey, Indianapolis, Indiana, U.S.A.; Dr Watson Kirkconnell, Wolfville, Canada; Dr Taku Komai, Kyoto, Japan; Professor Bertil Lundman, Uppsala, Sweden; Professor Frank C. J. McGurk, Villanova, Pennsylvania, U.S.A.; Professor Branimiro Males, Tucuman, Argentina; Dr Clarence P. Oliver, Austin, Texas, U.S.A.; Professor S. D. Porteus, Honolulu, Hawaii, U.S.A.; Professor Stefan T. Possony, Stanford, California, U.S.A.; Dr David C. Rife, Gainesville, Florida, U.S.A.; Professor Alfredo Sacchetti, Naples, Italy; Professor M. R. Sahni, Panjab, India; Professor Herbert Sanborn, Tenessee, U.S.A.; Professor Walter Scheidt, Hamburg, West Germany; Dr John Scudder, New York, U.S.A.; Professor Sergio Sergi, Rome, Italy; Dr Audrey M. Shuey, Lynchburgh, Virginia, U.S.A.; Professor M. J. Sirks, Groningen, Netherlands; Professor Torsten Sjögren, Stockholm, Sweden; Professor Giovanni Tucci, Naples, Italy; Professor Harry Turney-High, Columbia, South Carolina, U.S.A.; Professor O. v. Verschuer, Münster, Westphalia, West Germany; Professor H. V. Vallois, Paris, France; Dr R. J. Walsh, Sydney, Australia; Professor K. Robert V. Wikman, Abo, Finland.

Published by
THE MANKIND QUARTERLY
1 Darnaway Street, Edinburgh, EH3 6DW, Scotland

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

VOL. X, NO. 4 APRIL-JUNE 1970

CONTENTS

THE AHARAIBU INDIANS: A "WHITE" TRIBE IN THE AMAZON
by Francis J. Knobloch 185

THE RACIAL HOMOGENEITY OF THE ANDAMANESE: PART I
by Mario Cappieri 199

BENJAMIN FRANKLIN AND RESTRICTIVE IMMIGRATION
by Nathaniel Weyl 213

ETHICAL RELATIVISM: THE RISE AND RUIN OF AN ANTHROPOLOGICAL DOGMA
by Robert E. Kuttner 219

SOME ETHNOLOGICAL NOTES ON BENGHAZI
by H. Kiesel 225

THE "COLLECTIVE" SOUL: PART II
by Richard Swartzbaugh 229

WHAT THE JOURNALS SAY 237

JOURNALS RECEIVED 238

BOOK REVIEWS 240

INDEX—VOLUME X 242

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Aharaibu Indians: A "White" Tribe in the Amazon

By FRANCIS J. KNOBLOCH

GEOGRAPHICAL NOTES

The homelands of the Aharaibu Indians are situated in the upper regions of the Cauaboris and Maia rivers in north-eastern Brazil—roughly in an area bounded by latitudes 00° 30′ and 00° 55′ North and longitudes 65° 45′ and 66° 20′ West. This area is in the foothills of the Serra da Neblinha which reaches altitudes of more than 3000 metres and marks Brazil's northern frontier with Venezuela. The land of the Aharaibu is completely covered by tropical rain forest and the climate is hot and humid, although it can be relatively cool at night. The prevailing wind blows from the east, bringing with it most of the rain-bearing clouds, while the dry season lasts from November to March.

The vegetation includes a considerable number of palms, including the *açai* (*Euterpe oleracea Mart.*), *bacaba* (*Oenocarpus distichus Mart.*), *inajá* (*Maximiliana Regia Mart.*), *paxiuba* (*Iriartea exorrhizo Mart.*), *pupunha* or *raša* (*Guilelma speciosa Mart.*), and *ubim* (*Geonoma* sp.).

Animal life includes the jaguar (*Felis onca L.*), tapir (*Tapirus americanus* Briss.), deer (*Cervidae* sp.), forest pig (*Pecari tajacu*), and monkey (*Alouatta Guariba*). The more common birds include the curassow or *mutum* (*Crax* sp.), the *Red Arara* or macaw (*Ara macao L.*) and the *Papagaio curica* parrot (*Amazona* sp.), among others.

ETHNIC GROUPS AND LINGUISTIC RELATIONSHIPS

There are two groups of Aharaibu in this area and each group forms an independent political unit, although they are closely related by blood, culture and language. The largest group, the Wawanaweteri, live on the River Maia and consist of between 450 to 500 people. They adopted a family of five Höreweteri last year. The other group, the Masiribuiweteri, live near the Salesian Mission on the Rio Maturacá, a tributary of the Cauaboris. They numbered 250 in 1964 but had increased to 295 by 1967 through natural reproduction and the absorption of 18 surviving Höreweteri.

Linguistically the Aharaibu are related to the Yanoname family who are also known as the Waika or Shiriana in ethnological literature and who live in the Pacaraima, Roraima, Curupira, Tapirapeca, Imeri and Neblinha serras of the mountains on the

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Brazilian-Venezuelan border, and in the upper valley of the Orinoco and upper tributaries of the Rio Branco.

They are relative newcomers to the Cauaboris and Marauia river areas, having arrived about 50 to 60 years ago. They settled after driving out the Aruakian tribe of the Yabahana from the Marauia, and the Mandauacas, another Aruakian group, from the Cauaboris and Maturacá.

CLASSIFICATION

J. H. Steward classifies the Yanoname as "Guiana Internal Marginals."[1] All these marginal tribes hunt, fish and collect food. They do not carry on agriculture as such, although a start has been made with horticulture.

MATERIAL CULTURE

The Aharaibu economy is based mainly on hunting and collecting food. Hunting is carried on exclusively with bows and arrows. The bow, which is about two metres long, is carved from the wood of a *pupunha* (*Guilelma utilis*), while the arrow, which is of similar length, is made from cane and tipped with one of three heads made, respectively, from bamboo, the bone of the Guariba monkey and *pupunha* wood. The arrow head made from *pupunha* is dipped in a poison derived from three vegetal ingredients which have not been botanically identified. Fishing is also carried out with bows and arrows, although it is considered to be a less important occupation. Collecting plays an important part in the life of the Aharaibu and is mainly left to the women. Items collected include more than 80 species of plants, as well as lizards, moluscs and small animals. As far as horticulture is concerned, the Aharaibu cultivate bananas—principally the *kurata* or English plantain (*musa paradisiaca normalis*)—*pupunha*, sweet potatoes (*hunkomo*) and yams (*ahe*).

The Aharaibu dwellings are simple wind screens with sloping rectangular roofs covered with leaves of the *ubim* palm and supported on poles of hard timber. The houses are formed into two semi-circular groups facing an ellipsoidal court which is the scene for a great festival of the dead and the ritual of *hekura*.

The craft of basketry is well developed among the Aharaibu. The baskets are made from liana stems and there are several types, including a round flat one (*sõto*) and a tall one (*nïi'ï*). The Aharaibu also make hammocks—one made by men with lianas and the other made by women with cotton.

The Aharaibu do not wear clothes, although a cotton belt is worn on official occasions—the woman's belt being much larger

[1] Julian H. Steward, *Handbook of South-American Indians*, Bureau of American Ethnology, Smith Institute, Washington, Vol. III, Bulletin 143, 1948, pp. 883-889 and p. 896.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

than the man's. Body painting is very common and carried out in two colours. The ground colour is a red dye made from the fruits of a shrub, *Bicha orellana* or *urucú*, on which are painted black designs resembling the markings of a snake. The black dye is made from the fruits of a tree, *Jenipago americana*, which grows in the swamp-like *tgopós* areas along the Cauaboris river.

The Aharaibu construct hanging bridges from lianas to enable them to cross streams and small rivers. These bridges resemble the famous hanging bridges of the Incas.[2]

Fire is obtained by rubbing together pieces of wood from the wild cacao or *pohoroa* tree (*Theobroma cacao*).

FAMILY AND VILLAGE LIFE

Every family nucleus—father, mother and children, and grandfather and grandmother—has its own house. Generally the family is organised on a matriarchal basis, although this is not strictly observed everywhere. The son-in-law is not allowed to speak to his wife's parents—although there are no such restrictions regarding a woman and her husband's parents. All except four families are monogamous. The four exceptions—who include the two chiefs—practise polygamy and have two wives. Marriage partners are generally chosen from cross-cousins—the children of the father's sister marrying the children of the mother's brother. Parallel cousins cannot marry because all sisters of the mother are also called mother (*nape*) and all brothers of the father are also called father (*hape*), and their children, therefore, are considered and called brother (*apa*) and sister (*naka*). Should there not be a suitable girl available when a man wants to marry, a girl or young woman is often taken from another village, sometimes with her consent, but sometimes against her will.

Women generally command a respected position among the Aharaibu. Their principal task is to be good mothers and as far as I can judge during the nine years I have lived amongst them the Aharaibu are very careful and dedicated in this respect. Both parents, in fact, love children. Girls and boys are bethrothed by their parents—very often at a very early age. There are parallels for this custom in America, India and Europe. It is practised by the Mohawk tribe of the Iroquois Federation in New York State.[3] An example in medieval times was the bethrothal at the age of four of St Elizabeth, the daughter of King Andrew II of Hungary, to the Wartburg family of her future husband, Louis IV of Thuringia.

[2] Sancho de la Hoz, "Relacion de la sucedido en la conquista y pacificacion de estas provincias de la Nueva Castilla," *Colección de libros referentes a lá historia del Peru*, Lima, 1917, Vol. V, chapter XVI.

[3] Francis MacDonald, *Star of the Mohawk: Katheri Tekakwitha*, Benzinger Brothers Inc., New York, 1958, pp. 29-44.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Daily work in the village is divided between men and women. The men hunt, fish, work in the plantations and, if necessary, defend the village, as well as manufacturing bows and arrows. The women take care of the children, prepare food, collect fruit and make baskets and hammocks. Men and women become the owners of the items they make and when they die all their possessions are destroyed.

Small children are carried by their mothers in a belt made from the bark of a tree. The bigger boys hunt lizards and other small animals with bows and arrows, while the girls generally remain with their mothers, helping to cook and learning to make baskets and other utensils.

The Aharaibu village is divided into two sections, each in the form of two half circles placed at the eastern and western sides of the court. From my observations over a long period the organisation of a village never changes—even though the tribe, being semi-nomadic, moves from place to place. The western half-circle of huts is called *oro* (further ones) and the eastern, *koro* (rear ones). Both chiefs of the village belong to the *oro* section and Henrique, son-in-law of a first chief, told me that only men from the *oro* section can become chiefs. There appear to be no hard and fast rules about marriage within the *oro* and *koro* and there are some marriages between members of the groups. From my observations, however, it would appear that people in the *oro* section are closely related, whereas the *koro* is made up of a great number of people who originated from other villages of the Waika. It is interesting that the division of the village into *oro* and *koro* applies both to the Wawanaweteri of the Maia River and the Masiribuiweteri of the Rio Maturacá. Both the Wawanaweteri and the Masiribuiweteri villages are ruled by two chiefs, who are called *pöliome*, one of them being the high chief (*pöliome pata pata*). If both chiefs are absent from a village, the Masiribuiweteri are led by a brother-in-law of the chiefs. The brother-in-law will come from the *koro* group.

The Höreweteri, a group of 18 people from the headquarters of the Cauaboris river, joined the Masiribuiweteri in December 1967. So far the Höreweteri have not established themselves as a separate entity in the village. Their three families do not live together as a unit but have been scattered among the rest of the villages and it seems likely that the Masiribuiweteri do not want a half-independent group in the village.

RELIGIOUS BELIEFS AND PRACTISES

The Aharaibu believe in the immortality of the soul (*noporere*). They believe that after death the body must be burnt because the soul will be judged by the "Son of Thunder" (*Naru-ihi-rube*). If a person was avaricious or a thief they believe he will not be

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

allowed to enter the village of the souls and will be left to wander forever in a dark forest. If a soul has been generous it can enter the village of the dead and will not suffer or " die ".

The Aharaibu have some mythological people and spirits to whom they attribute the creation of things and the teaching of arts and crafts to the tribe. The most famous of these are *Pore*, *Omaue*, *Naru* and *Horoname*, as well as a mountain ghost called *Kakamaue*. In addition, there are many animal ghosts called *hekura* who are asked for help in times of drought, hurricane and sickness, and for protection from threats to the village from outside, and for success in hunting and war. The ritual for calling on the *hekura* for help is also called *hekura*. Each *hekura* spirit has its own voice and ceremonial and lives in a mountain peak or waterfall. Communication with *hekura* is established by making a powdered snuff called *epéna* which is made from three plants—*virola theiodora*, a myristicaceae; *justicia pectoralis* var. *stenophylla*, an acanthaceae; and *Elisabetha princeps*, a leguminosae.[4]

If a warrior has killed he must undergo a ritual with much fasting and stay in the forest for several days. He then has a bath and may be allowed to return to the village and seek permission to assume a large tonsure.

The Aharaibu's only—and very solemly celebrated—festival is the *leahumo*, which commemorates the dead and their souls. This feast has much in common with similar celebrations of the Bororo in the Mato Grosso,[5] the Umotina on the upper Paraguay river,[6] and the Šipaia, an impure Tupi tribe on the Iriri river in the Xingu region.[7] During the festival, which may last from seven to fourteen days, the men enter the village each afternoon and there is singing and dancing each night by separate male and female groups. An important feature of the celebration is the endo-cannibalistic meal. When the dead are burnt during the year the bone ash is collected, reduced to powder and mixed in a soup made from plantain. All members of the tribe eat the soup in the belief that they will assume some of the strength of the dead person. Some of the bone ash is retained after each death for use in a great meal on the last day of the *leahumo* feast which is frequently attended by neighbouring villagers. As far as is known endo-cannibalism is a characteristic of all groups of the Yanoname family. The Aharaibu, like other Yanoname—

[4] Richard E. Schultes and Bo Holmstedt, "The Vegetal Ingredients of the Myristicaceous Snuffs of the North-west Amazon," *Rhodora*, 1968, Vol. 70, p. 135, pp. 147-156.

[5] Vera Dagny Stähle, "Dorforganisation und Kulturwandel bei den Bororo," *Staden-Jahrbuch*, 1966, Vol. XVI, pp. 17-28.

[6] Harald Schultz, "Informações etnograficas sôbre os Umutina." *Revista do Museu Paulista*, 1961-1962, Vol. XIII, pp. 258-311

[7] Kurt Nimuendaju, "Bruchstükke aus Religion und Uberlieferung der Šipaia-Indianer," *Anthropos*, Mödling bei Wein, Vols. XIV and XV, 1919-1920, pp. 373-385.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

such as the Surara and Pakidai—claim to have originated from blood drops from the Moon (*pelibo*).

HISTORICAL NOTES

The Serra Parima and the headwaters of the Orinoco may be the original homeland of the Yanoname family. They have been migrating from this area in several groups down the rivers towards Venezuela and Brazil. The Aharaibu, who came from a north-easterly direction, have lived in their present territory for about 50 to 60 years. An old chief, Toritaue, father of both present chiefs of the Masiribuiweteri, always said he was a Waika. There has been a continual war this century between the incoming tribes on the one side, and the Aruakian tribes and the mixed-blood *caboclos* of the Rio Negro on the other. Invading Yanoname tribes expelled the Aruwakian Yabahana on the Marauia river and the Mandauaca on the Cauabori and Maturacá. There have been clashes between the *caboclos* and the Indians and in one incident the *caboclos* killed 19 Indians at the mouth of the Castanheiro river. A Salesian priest, Father Antonio Gois, visited the Indians in 1952 and was well received. He founded a mission among the Masiribuiweteri which has been administered since 1960 by Father J. Schneider, who has also made contact with the Wawanaweteri.

TRIBAL CHARACTERISTICS

All Aharaibu men cut their hair in the form of a tonsure which resembles that of the monks of the Carmelite Order—the Tonsure of St Petrus—and perforate the ears, under-lips and ends of the mouth. The women perforate the septum—the skin which divides the nostrils. Another male custom is the binding of the male member with a cotton string.

RACIAL QUALITIES

The Aharaibu are a relatively small people. The average height of 30 males measured was 1·54 metres. With the exception of one man, Antonio, who was 1·68 metres, the tallest male was 1·60 metres and the smallest 1·44. Of 30 women measured, the tallest was 1·47 metres and the smallest 1·31, with a medium of 1·43 metres. Despite their size, the Aharaibu are not a pygmy people in the strict sense of the word.

The Aharaibu skin colour is very light and almost white. Some individuals are as white as Europeans of the Nordic or East Baltic race and this is particularly true of the Waheteïwe Numenkake Kariñabeteri family. One old man told me that he was a Heaweteri, a completely white tribe of the Yanoname family.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Aharaibu hair is as fine as silk and not curly. The colour varies from a very dark brown which is almost black to a reddish hue in some cases, and—frequently among children—very fair or blond. The head is dolichocephalic, with the front often flat and the nose broad, although the root of the nose is narrow. The nostrils are turned slightly upwards. The eyes are generally light but sometimes they are almost black. There are people among the Heaweteri with green eyes but I have not seen any with blue eyes in the true sense. Some individuals have normally formed earlobes, others have none. Those with Mongoloid faces have pronounced cheekbones with a Mongolian eye position, and most of these people have black hair and black eyes. The facial hair of the beard is very sparse and sometimes consists only of scattered hair. The lips are slightly thickened and the teeth are very healthy and beautifully white. The body is well formed and symmetrical and the arms and legs are very muscular. An interesting feature is the wide space between the big and second toes.

Over a period of nine years I have been unable to discover the Mongolian blue spot in any child. Unfortunately a blood group investigation has never been carried out. This should be made because, so far, the Aharaibu have not mixed with another ethnic group, such as the Rio Negro *caboclos*, Whites, Aruak or Betoya. There has never been a scientific anthropological investigation of the Aharaibu and the only information we have from a specialist in anthropological science is provided by Eickstedt,[8] who is probably referring to the Yanoname group of the Schiriana on the Uraricaparà when he says that they include individuals of the Lagid race. Zerries says that the Brasilid race was a very important element in the formation of the Yanoname.[9] Blood group investigations among the Yanoname group of the Waika and Schiriana of the Orinoco produced the interesting fact that there is a complete absence of the so-called *Diego Blutmerk males*,which is similar to the Rhesus factor. The blood factor *Diego* is characteristic of Mongoloids and its absence shows that there was a strong Europide element in the formation of the Yanoname.[10]

ANTHROPOLOGICAL POSITION AMONG THE AMERINDIANS

As we have seen the Yanoname are of small stature. Other tribes of similar stature include the Arawak (1·55 metres); Aruaki (1·45); Baré (1·45); Caingua (1·54); Carib (1·49); Cayapa (1·55); Chipaya (1·45); Cuna (1·54); Cunco Araukaner (1·55); Guarani

[8] Egon von Eickstedt, *Rassenkunde und Rassengeschicte der Menschheit*, Stuttgart, 1934, p. 751.

[9] Otto Zerries, *Waika: Die kultergeschichtliche Stellung der Waika Indianer des oberen Orinoco im Rahmen der Völkerkunde Südamerikas*, Klaus Renner Verlag, Frankfurt, 1964, p. 44.

[10] Otto Zerries, *op. cit.*, pp. 49-50.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

(1·53); Guayaki (1·51); Mura (1·54); Puri (1·54); Pariqui (1·55); Tembé (1·51); San Blas (1·49); Tucuna (1·49); Umaua (1·53); Tucano-Desana (1·54); Jaricuna (1·53); Paressi (1·55); Alacaluf (1·54); and " Motilones " (1·40), the name given to various tribes living in the Sierra de Perijá on the Colombian-Venezuela border.[11]

FAIR-SKINNED PEOPLES IN SOUTH AND CENTRAL AMERICA

The Aharaibu are not the only relatively fair-skinned people in Brazil. Other groups of the Yanoname with similar colouring include the Hacubueteri, who have blond hair and blue eyes[12]; the Namoieteri[13]; the Waika and Schiriana[14]; and the Suraka and Pakidai.[15] The presence of white-skinned Indians in Central and South America has been known since pre-Columbian times from the " White Gods " myths of mythology. The Incas venerated *Kon Tiki Illac Vira Cocha*; the Mayas, *Kukulkan*; the Aztecs and Tolteks, *Quetzalcoatl*; the Chibcha, *Bochica*; and the Aymara, *Hynstus*.[16] All these " White Gods " were legislators or cultural heroes who arrived in the country from abroad, taught the people and then left, promising to return at some future date.

Similarly, the folklore of the Shipaia, an impure Tupi tribe in Central Brazil, mentions the light-skinned children of the " wives of Kumapari " and the light-skinned " Siphaia children."[17]

Columbus twice refers to often seeing on Guanahani (Watlings Island) Indians who were almost as white as Spaniards. Cortez, writing of his meeting with the Aztec king Montezuma, says that he had black hair, a small beard and lighter skin than other Indians. Pedro Pizzaro, writing about the Incas, said: " The ruling class in the Kingdom of Peru was fair-skinned and blond, like ripe wheat. The lords and ladies were mostly white, like the Spaniards."[18]

Garcilaso de las Vegas says that the eighth Inca, Viracocha-Inca, was white and bearded.[19] Some historians say that the Tupi, who live on the Brazilian coast, have Caucasian characteristics.[20]

[11] Otto Zerries, *op. cit.*, pp. 44-45.

[12] Franz Knobloch, *Die Aharaibu-Indianer in Nortwestbrasilien*, Collectanea Instituti Anthropos, Verlag des Anthropos-Instituts, St. Augustin by Bonn, 1967, Vol. 1, p. 7.

[13] Wilhelm Saake, "Napäuma die Tochter der Weissen," *Staden-Jahrbuch*, Vol XIV, 1966, p. 39.

[14] Otto Zerries, *op. cit.*, pp. 37-44.

[15] Hans Becher, *Die Surara und Pakidái, zwei Yanonamistämme in Nord-westbrasilien*, Mitteilungen aus dem Museum für Völkerkunde in Hamburg, Cram, de Gruyter and Company, Hamburg, Vol. XXVI, 1960, pp. 9-10

[16] Pierre Honoré, *Ich fand den Weissen Gott*, Heinrich Scheffer Verlag, Frankfurt, 1961, pp. 11-13.

[17] Kurt Nimuendaju, *op. cit.*, pp. 1009-1027.

[18] Pierre Honoré, *op. cit.*, p. 23.

[19] Pierre Honoré, *op. cit.*, p. 26.

[20] Paulo Florencio da Silveira Camargo, *Historia Eclesiastica do Brasil*, Editora Vozes Ltd., Petropolis, 1955, p. 16.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The British explorer, Colonel Fawcett, discovered an old document of the prospector Francisco Raposo who claimed to have seen white Indians during a visit to the Amazon.[21] Colonel Fawcett also refers to having seen white Indians with red hair and blue eyes on the Acre river in the upper Amazon.[22] Indians from San Blas in Panama are blond and almost white.[23] In a list of Indian tribes living in the Mato Grosso, Frei José Maria de Macerata says that there is a family of the Karipuna, a tribe of Pano stock on the upper Madeira river, who live in the forests of the Rio Madeira, and whose " members are pure white and have red hair."[24]

Dr Vernau believes that the Patagonians of the Rio Negro in Argentina are of the same white race as the people of the Lagoa Santa, who are typical of the Lagide race.[25] The Passé of the Rio Negro are a white tribe with Caucasian colouring and are very good looking.[26] Homet numbers among the white Indian tribes the Uros of Lake Titicaca and believes they are descendents of the Atlantides.[27] Frikel, describing the Xikrin-Kayapó do Rio Itacaiúna, mentions the Tupis—probably the Kuben-Kamrekti-Assurini—as being lighter than the Xikrin, with whom they live.[28]

There are two types of colouring among the Bororo of the Mato Grosso—one dark-skinned and the other light. The latter also possess a fine physiognomy and are looked upon with envy by the others as light skin appears to be considered the ideal of beauty. The differences of colour and type among the people are derived from race-mixing, evidence of which is contained in a tribal myth.[29]

Other fair-skinned tribes are the Betoya of the Arapaço on the Rio Uaupés and the so-called Makú or Hubdé who live in the drainage area of the Uaupés and upper Rio Negro.[30] I saw fair-skinned people in both tribes when I stayed with these Indians from 1960 to 1961. The " Motilons " of Serra Perija on the Columbian-Venezuelan frontier are a well-known white-skinned tribe, as are the Pauischana, Waiwai and Emerillon in Guyana. In Peru, the Jivaro, Zaparo, Schipibo and Chachapoya are light-skinned, while in the upper Xingu region there are the Bakairi and Nahuqua, and

[21] Marcel F. Homet, *Die Söhne der Sonne*, Walter-Verlag, Olten, 1958, p. 190.
[22] Pierre Honoré, *op. cit.*, p. 319.
[23] Pierre Honoré, *op cit.*, p. 319.
[24] Victor Hugo, *Desbravadores*, Missao Salesiana de Humaitá, Sao Paulo, 1959, Vol. II, p. 344.
[25] Marcel F. Homet, *op. cit.*, p. 69.
[26] Dom Pedro Massa, *De Tupãn a Cristo*, Missões Salesianas do Amazonas, Rio de Janeiro, 1965, p. 62.
[27] Marcel F. Homet, *op. cit.*, p. 69.
[28] Protasio Frikel, *Os Xikrin*, Publicacões Avulsas, Museu Paraense Emilio Goeldi, Belém do Pará, No. 7, 1968, p. 113.
[29] Thekla Hartmann, " Ethnobotanische Beobachtungen unter den Bororo," *Staden-Jahrbuch*, Vol. XIV, 1966, p. 14.
[30] Alcinilio Brüzzi Alves da Silva, *A Civilisazão Indigena do Uaupés*, Missao Salesiana do Rio Negro, Sao Paulo, 1962, pp. 77 and 96.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

in eastern Brazil, the Botokuds. Caribbean tribes like the Karará, Wama and Wayarikure are regarded as white, as are many people among the Sirionó in Bolivia.[31]

Among North American tribes, the Cheyenne of the Algonquin, and the Crow of the Siouan are light-skinned, while fair hair and light-coloured eyes are common in the Mandans, another Siouan tribe. The Hopi and Zuñi of the south-western Pueblo often contain albinos.[32]

Many of these "white" tribes belong to the so-called "Marginals," the oldest layer of the South American people. It is quite possible that there may be some relation between these tribes and the pro-Australoids—such as the Ainu of Japan—as R. Gayre of Gayre has pointed out.[33] Certainly there is need for revision of the Brazilian school geography and history textbooks which still maintain the view that Amerindians are part of the Mongolian race. This idea may be true of many tribes, but certainly not all.

POLITICS AND RACE RELATIONS

Attention has been drawn in recent times to the existence in Brazil of a racial conscience. Confirmation of this fact is contained in articles dealing with the subject by Fernando Henrique Cardoso[34] and Octavio Ianni.[35] P. Erich M. Kräutler, who has a deep knowledge of Brazilian life, believes that some disharmonies in Brazilian character are caused by race mixing.[36] Marialice M. Foracchi writes of a Japanese schoolgirl in Brazil whose parents stopped her mixing with Brazilians once she became old enough to marry.[37]

Father Don Cesare Albisetti, in an article in *Boletino Salesiana*, says that the chief of the Xavante Indians, a Jé tribe in the Mato Grosso, told him: "We want the missionaries and sisters here but not the Whites and Bororo. Our children are baptised and they will never abandon our tribe and they do not want anything different from us. They are Christians but they will always remain

[31] Otto Zerries, *op. cit.*, pp. 48-50.

[32] Frederick W. Hodge, *Handbook of American Indians North of Mexico*, Pagaent Books Inc., New York, 1960, Vol. II, p. 945.

[33] R. Gayre of Gayre, "Ethnological Elements of Africa: Part IV," THE MANKIND QUARTERLY, Vol. VI, No. 3, January-March 1966, pp. 123-138.

[34] Fernando Henrique Cardoso, "Das hautfarben vorurteil in Brasilien," *Staden-Jahrbuch*, Vols. XI and XII, 1963-1964, pp. 9-17.

[35] Octavio Ianni, "Os estudos sobre relações raciais no Brazil," *Revista do Museu Paulista*, Vol. XVI, 1965-66, pp. 289-319.

[36] P. Erich M. Kräutler, *Die Steppe zittert Originalbericht über den Ritt zu den Xikrins-Indianern*, Verlag der Missionäre vom Kostbaren Blute, Mindelheim-Schwaben, p 22.

[37] Marialice M. Foracchi, A valorizacäo do trabalho social do Imigrantes," *Revista do Museu Paulista*, Vol. XIV, 1963, p. 316.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Xavante."[38] Stähle says that the Bororo themselves are dissatisfied with the disintegration of tribal life.[39]

The publication *Revista Eclesiastica Brazileira* has recently been drawing attention to the differences of such groups as the Negroes and the Indians.[40] Relations between Indians and Whites have been investigated by Edson Diniz Soares[41] and Roberto Décio de Las Casas.[42]

The racial differences, while mostly appearing in a horizontal form characteristic of Portuguese colonies, have also been shown by R. Gayre of Gayre[43] to take on a vertical direction, such as among Indian tribes. Brüzzi Alves da Silva repeatedly describes the tribes of the Rio Uaupés as " racialists ".[44]

A very critical statement on race mixing in Brazil was given in 1886 by Schütz-Holzhausen, a nobleman who certainly cannot be accused of being a racialist. He said:[45]

> Sehr wahr sind Agassiz' Bemerkungen über das anthropolgische Chaos in Brasilien, das selbst in Peru, Ecuador und Colombia nicht schlimmer erscheint. Er fand die Menschen besonders in den nördlichen Teilen schlaff und schwach in Bezug auf ihr ganzes Wesen. Man sieht hier Kinder von allen

[38] Don Cesare Albisetti, "Si avvera il sogno Don Colbacchini," *Boletino Salesiana*, Opere Salesiani, Torino, November 1965, No. 21.

[39] Vera Dagny Stahle, *op. cit.*, pp. 17-28.

[40] "A Sitaçao Economia, Social, Cultural e Religiosa na America Latina," *Revista Eclesiastica Brasiliera*, Vol. XXVIII, June 1968, pp. 432-442.

[41] Edson Diniz Soares, *O Perfil de uma Situacão Interetnica, os Macuxi e os Regionais do Roraima*, Boletim do Museu Paraense Emilio Goeldi Belém-Pará, Antropologia No. 31, 20th April 1966, pp. 16-26.

[42] Roberto Décio de Las Casas, *Indios e Brasilieros no vale do Rio Tapajos*, Boletim do Museu Paraense Emilio Goeldi, Belém-Pará, Antropologia No. 23, 8th October 1964, No. 23.

[43] R. Gayre of Gayre, "The Dilemma of Inter-Racial Relations," THE MANKIND QUARTERLY, Vol. VI, No. 4, April-June, 1966, pp. 183-201.

[44] Alcinilio Brüzzi Alves da Silva, *op. cit.*, p. 423.

[45] Cuno Damian Freiherr von Schütz-Holzhausen, *Der Amazonas Wanderbilder aus Peru, Bolivien und Nordbrasilien*, Verlag Herder, Freiburg im Breisgau, 1886, p. 403. "Agassiz's account of Brazil's anthropological dilemma is correct and the situation seems to be no better in Peru, Ecuador and Colombia. I have seen people, especially in the northern regions, who have weak and indolent characters. In these areas you can see children of all shades of colour, often living together in the same house. It seems likely that the clearness of the type is wiped out and spoilt. The result is an uncertain mixture, without looks and character. Such a class of half-breeds, in which the blood of Whites, Negroes and Indians is mixed up constitutes a large part of the population in the towns and on large plantations. Whoever doubts the disadvantages of race-mixing and its effects, and who wants to ban all colour barriers because of a wrong understanding of philanthropy, should visit Brazil. In Brazil he will not be able to deny that mongrelisation has caused deterioration. It quickly wipes out the best qualities in each of the three races and leaves only a vague type, lacking in every physical and spiritual energy. The worst of these mixed-blood people lack honesty and appear to be completely incapable of maintaining law and order."

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

möglichen Farbenschattierungen und oft in demselben Hause nebeneinander. Es ist, als ob die Klarheit des Typus verwischt und versudelt wäre, als Ergebnis tritt ein unbestimmter Mischmasch hervor, dem Ausdruck und Charakter mangeln. Solch eine Mischlingsklasse, in der das Blut von Weissen, Negern und Indianern durcheinander gemengt ist, bildet einen sehr zahlreichen Teil der Bevölkerung sowohl in den Städten wie auf den grossen Plantagen. Wer die nachteiligen Wirkungen und Einflüsse dieser Rassenmischung bezweifelt und aus falsch verstandener Philanthropie alle Schranken zwishen den verschiedenen Rassen entfernen möchte, der möge nur nach Brasilien kommen. Er kann hier gar nicht in Abrede stellen dass die Vermischung der Rassen eine Verschlechterung herbeigeführt hat. Sie verwischt sehr schnell die besten Eigenschaften, die jede einzelne der drei Rassen besitzt und es bleibt nur ein buntscheckiger, versohwommener Typus, dem alle physische und geistige Energie Mangelt. Das schlimmste bei dieser Mischlingsbevölkerung ist, dass ihnen jedes Ehrgefühl und alle Wahrheitsliebe mangelt, und dass sieganz unfähig scheinen, geordnete Staatswesen zu bilden.

The first settlers in Brazil believed that the Indians were not humans but animals. But in three encyclicals in 1537 Pope Paul II condemned this view, rejecting the enslavement of Indians and reaffirming their liberty, despite the fact that they were not Christians.[46] Philip II, King of Spain and Portugal, reaffirmed in a decree the Indians' liberty and their right of land possession, and banned their enslavement.[47]

During the reign of the Aviz dynasty and the Hapsburgs the care of the Indians was left mainly in the hands of the Jesuits. Under them there flourished in the 16th and 17th centuries the system of *aldeiamentos* or "reductions," under which new villages were founded. The principles of this system were:

1. Complete freedom from serfdom and the prohibition of Whites from entering the villages;

2. A religion based on tribal traditions, and the use of tribal language in everyday life;

3. The prohibition of mixed marriages with Whites.

It is not true to say that the Jesuits did all they could to mix different tribes. On the contrary, there is proof that they divided established villages only to satisfy the wishes of a tribe which wanted to be separated from another. An example of this was the Coribere Indians, who were separated from Itacuruza, a Juruna village on the lower Xingu river—the Jesuits founding for the Coribere the

[46] Paulo Florencio da Silveira Camargo, *Historia Eclesiastica do Brasil*, Editora Vozes Ltd. Petropolis, 1955, pp. 38-39.

[47] Paulo Florencio da Silveira Camargo, *op. cit.*, p. 112.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

village of Piravari or Pombal.[48] Oddly enough, the Jesuit *aldieas* (villages) in many ways had much in common with the South African Group Area Act. The same rigid separation between White and " Red " was also practised by the Franciscans.[49]

Portuguese settlers, mainly from Sao Paulo, strongly disapproved of the Jesuit system. The settlers frequently criticised the Jesuits and even made armed raids against them. During the liberal government of Pombal the Jesuits were expelled. In a royal proclamation in 1755, Don José I gave the Indians their " liberty " and ended the ban on mixed marriages. Practically, this meant that the Indians, deprived of their protectors, became easy game for slave hunters. The *aldeias* were abandoned and the Indians had again to take to the woods or die in slavery and submit to exploitation—a situation which continued during the 19th and into the 20th centuries. Religious missions sometimes flourished but generally little was done to help the Indians.

The Indian Protection Service of General Rondon has been a complete failure. Often criticised by such well-known ethnologists as H. Baldus, W. Saake, E. Pinto, R. Nash and others, it was finally abandoned in 1968 by the Brazilian Government of President Costa e Silva because of the criminal activities and murders committed by officials of the protection service. The idea of the now defunct service was to reduce the Indian to the state of a protected animal. In contrast, Catholic and Protestant missionaries have done much to help the Indians, although they have sometimes favoured acculturation and integration. Salesians and sisters did excellent work among the Indians and *caboclos* in the Apostolic Prëlatur of Rio Negro under the direction of the late bishop, the Most Rev. Dom Pedro Massa. They dedicated themselves and often sacrificed their lives liberating Indians from a half-slavery imposed by merchants. They founded schools and hospitals—the only such institutions in a territory as large as Great Britain—and have done much for the Indians' spiritual and material benefit.

However, the big intermediate colleges or boarding schools, have favoured acculturation and integration. In 1960, the late bishop coadjutor, Dom José Domitrowitsch, told me: " We should go very slowly and carefully with the Indian tribes on the Uaupés and Içana rivers. Quick changes of customs and possible mixture with Whites and *caboclos* should be avoided. They would cause a

[48] Carl Borromäus Ebner, "Die Glocke von Piraquiri," *Christ Unterwegs*, Munich, No. 5, 1964, p. 2. Another objection to the Jesuit *aldeiamentas* has been that it established "soil communism" and "patriarchalism." A worthwhile exercise would be a comparative study of the *aldeiamentas* and the Inca Empire. It might well result in the conclusion that they have many similarities. It is true that the Jesuits have not created a simple model to work on but they do have a profound knowledge of the Indian way of life.

[49] Basilio Röwer, *Páginas da Historia Franciscan a no Brasil*, Editora Vozes Ltd., Petropolis, 1966, p. 502.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

serious loss of substantial qualities and characteristics of the Indians. Where the tribal organisation is still active there is much more hope for the future than among the *caboclos* of Rio Negro."

Starting with the mission among the Aharaibu, steps have been taken to resume the traditions introduced earlier by the Jesuits. Since 1952 there have been no marriages with outside ethnic groups, the presence of Whites and *caboclos* in the villages has been reduced to a minimum, and tribal traditions and language have been respected. The result is that between 1964 and 1968 the Masiribuiweteri increased its numbers from 222 to 279; the tribe has retained its integrity.

In recent times the desire has been expressed repeatedly for the recognition of the surviving Indian tribes as independent subcultural areas of Brazil. However, this will only be possible if tribal —and this ultimately means racial—integrity is preserved.

Sign, Symbol and Script

HANS JENSEN

Translated by GEORGE UNWIN

From all over the world explorers, anthropologists and archaeologists have collected the evidence: more than 600 tables, pictures and specimens of script drawn from all manner of inscriptions, including tombs, weapons or precious objects, documents, manuscripts and *graffiti*. This material has been shaped into a fascinating account of all the known ways in which man has tried to write; it touches life at every point and reflects layer upon layer of civilization.

'He writes in a scholarly manner . . . The book is generously illustrated, and the reader is never at a loss for verifying a statement by reference to a photograph or diagram.' *Irish Independent*.

Illustrated £5 10s

Allen & Unwin

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Racial Homogeneity of the Andamanese: Part I

By MARIO CAPPIERI

INTRODUCTION

The demogenetical problem of the Andamanese is extremely difficult because we have practically no pertinent data. I had to envisage the many aspects of it, among others, the differentiation for a population group, the genetics of human morphology, the environmental response to its settlement, and the demographic involution of the small isolated population.

The Andamanese constitute the most characteristic group of isolated pygmy populations of Asia and Oceania. During the course of millennia this group remained separated from the continent without external contacts, and reveals therefore a racial homogeneity of a very high level, the evidence of which is its indication of the absence of miscegenation.

Such a homogeneity is proved by the morphological examination of the living, the study of the skeletal remains, and the analysis of the results of the biometrical elaboration of individual data.

I explain the presence of this population on the Andaman Islands by the probable hypothesis that in the Quaternary the islands formed part of the continent. Immigration by sea, in my opinion, must be excluded.

The Andamanese led and lead a life of the greatest cultural primitiveness without any notion of agriculture or stock-raising. They were and are only hunters, fishermen, and collectors of the natural products of the jungle.

In earlier times, or at least up to the beginning of the present century, the Andamanese were divided into supposedly twelve tribes, which inhabited different parts of the islands, each adhering to its own recognised territorial limits, and having little or no connection with the others. Not only were the tribes hostile to each other, but they were invariably hostile to all strangers landing on the islands. Therefore, the appearance of individuals of a tribe in the territory of another tribe caused fierce fights. This explains also the lack of contacts with the Europeans and Indians who settled on the archipelago and founded a colony (Port Blair), and afterwards a penal settlement.

The study of the excavations of the Andamanese kitchen-middens proves that a settlement existed during many millennia with an uninterrupted residence of the same population, without any cultural modification or evolution.[1] This has been already shown by

[1] Dutta has found many artefacts of a rather primitive stone industry exhibiting a crude technology.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Stoliczka's excavations in 1870 and Lapicque's study of 1894, but it has had a remarkable confirmation by the results of Cipriani's excavations on Great Andaman in 1952. He has worked on the Golpahar Midden which was 5yds. 1in. in height, 34yds. 2ft. 11ins. in diameter, and had a circumference at the base of 110yds. 1ft. 2ins. His conclusions are decisive in the sense I have outlined.

DE FACTO POPULATION

An accurate population count of the Andamanese islands has never been made. At the first Census taken in the archipelago in 1901 the officers were able to enumerate the few hundreds of Andamanese who belonged to the so-called friendly tribes and who entertained some connection with the European and Indian inhabitants of the colony. There were ten tribes at that time, each composed of a rather small number of individuals, in some tribes only a few.

Another group of Andamanese, the so-called hostile tribes, lived in the depth of the jungle and on the southern islands. The population of the hostile tribes could only be estimated, and their number has always been very uncertain. Therefore, at the 1901 Census and at the successive decenial censuses, the Andamanese have been recorded in two fundamental groups—the so-called friendly tribes, and the so-called hostile tribes. The denominations of the latter were practically unknown, but they were indicated as Jarawa, the jungle dwellers who were looked on as the most hostile, and the Onge, living on the southern islands and less difficult to approach.

In Table I I give the essential data concerning the *de facto* population. The data, as I have previously mentioned, represent enumerations for the friendly tribes (except for the data of 1858), and estimates for the Jarawa, Onge, and Sentinel Islanders.

TABLE I

Andamanese population

			Hostile tribes		
*Year**	*Total*	*Friendly tribes*	*Jarawa*	*Onge*	*Sentinels†*
1858	4800	1440	1152	1584	624
1901	2092	625	500	672	295
1911	1643	455	440	631	117
1921	1346	209	420	600	117
1931	1170	74‡	416	580	100
1941	1102	62	380	570	90
1951-1955	1000	23	350	550	77

* Census years, except 1858.
† Akin to the Onge. Sentinel Island was not occupied continuously.
‡ Including 16 hybrids.

A further development of the figures concerning the friendly tribes is shown in Table II, in which I give the essential data at each Census by tribe, sex and age-group.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

TABLE II

Population of the Andamanese friendly tribes at four successive censuses, by tribe, sex and age-group.

	1901		1911		1921		1931	
Tribe	*Males and females*	*Males*	*Males and females*	*Males*	*Males and emales*	*Males*	*Males and females*	*Males*
Bea	37	17	10	2	1	1	0	0
Balawa	19	8	15	8	4	4	0	0
Bojigyab	50	33	36	24	9	6	1	1
Juwai	48	28	9	4	5	2	0	0
Kol	11	9	2	1	0	0	0	0
Kede	59	27	34	17	6	3	1	0
Yere	198	119	180	92	101	49	34	13
Tabo	68	27	62	25	18	6	6	1
Kora	96	45	71	26	48	19	24	8
Chariar	39	22	36	22	17	14	8	4
Total	625	335	455	221	209	104	74	27
Adults	495	261	359	170	172	84	63	21
Children	130	74	96	51	37	20	11	6

With the exception of the data from the 1901 Census, the figures show that there were more females than males. I am of the opinion that such an inequality is due to various elements favouring the females, who have undoubtedly a larger probability of survival, in that they did not participate in tribal wars, they generally avoided the accidents associated with hunting and fishing, they carried out lighter and less dangerous tasks, and were considerably protected by their husbands.

Because of the small number of individuals in each tribe, the masculinity ratio (number of males per 100 females) is not statistically valid. In the 1901 Census this ratio was 115·5, which perhaps gives a fairly true picture; but in the subsequent censuses the ratio figures are no longer indicative, changing to 94·4 in 1911, 99·0 in 1921, and having no value in the 1931 Census with 57·4.

The sex-balance seems better in the group of the four northern tribes (Yere, Tabo, Kora and Chariar), in which, in 1901, the number of males to females was 113·3 to 100·0. This ratio was reversed, as in the preceding case, in 1931 with 56·5 males to 100·0. Taking adults only, the difference was even greater—111·5 males per 100 females in 1901, and 48·8 males per 100 females in 1931. As far as the children were concerned, the relation was 132·1 males to 100 females in 1901 and 120 to 100 in 1931.

The percentage of children at each census on the total adult population does not appear to be abnormal. In fact, three of these values lie in the variation-field of the mean ± 1 standard deviation (SD), the fourth with ± 2SD.

These percentages are: 20·8 in 1901, 21·1 in 1911, 17·7 in 1921, and 14·9 in 1931. Such values can be partially compared with those pertaining to the Onge tribe (which has always been very much isolated), whose percentages were 14·3 in 1901, 31·5 in 1911, and 29·2 in 1921. We can add to these the value of 28·5 from Cipriani's enumeration in 1954 of the Onge of Little Andaman. Obviously these figures indicate for the Onge a better equilibrium in the age-groups.

We have no data on the number of families at each census and therefore we cannot calculate the number of births and children per family, as the census data represent only the number of surviving children. However, I estimated the probable number of families or couples (we know that the Andamanese are monogamous) through taking the number of adult males and females who could mate. There were 234 couples with 130 children at the 1901 Census, 170 with 96 in 1911, 84 with 37 in 1921, and 21 with 11 in 1931. The corresponding values of children per couple are respectively: 0·56, 0·56, 0·44, and 0·52. These values are rather normal statistically, since three of them lie in the variation-field of the mean value ± 1SD., and the fourth with ± 2SD. We can add the figure of 0·80 for the Onge of Little Andaman enumerated in 1954 by Cipriani.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

I will include here some interesting values for various demographic phenomena from Cipriani's data on his exploration in Little Andaman in 1953-1954. He was able to enumerate 569 Onge, of whom 296 were male (204 adults and 92 children) and 273 female (203 adults and 70 children). These Onge represent 203 couples with 162 children, which gives a ratio of 0·8 children per couple. The sex ratio is 108·4 males to 100·0 females, but the figure is particularly influenced by the scarcity of female children in the group, while the ratio of adults is practically 100 to 100 (100·5). Most probably this imbalance is only apparent, owing to the difficulty of enumerating all the children. The percentage of these to the total number of Onge is 28·5.

These limited data show, first, that the Onge population is a typical primitive settlement with a good sex balance and a not very small ratio of children per couple and, second, that the Onge rather follow the same demographic lines, as the dwindled Andamanese of the so-called friendly tribes.

The investigations made in recent years, and particularly the results of the explorations led from 1951 to 1954 by Professor Cipriani on Little Andaman, show that the early evaluations were in default, and that my estimated data for 1955 are rather closer to the actual population. For instance, Cipriani enumerated in 1953-1954 more than 500 Onge, and calculated their number to be between 500 and 600, whereas the estimated figures at the 1931 Census were 250.

It is, therefore, extremely difficult to form a correct or even a reasonable forecast about the real population trend, so that the involutionary process must be considered in a way different from that of a constant and regular diminution of population.

In my opinion, there are two distinct curves to be considered. One for the so-called friendly tribes, ending in the disappearance of these people, and the other for the so-called hostile tribes (Jarawa and Onge) with a reasonable or stationary rate of growth which could even be normal. However, as in the last hundred years the weight of the dwindling rate has been overpowering, the general trend appears to be negative. In fact, the friendly tribes have dwindled and are dwindling in a regular decline, easily estimated by the figures in Table I. During the period 1858-1955 the demographic deficit was so sharp as to reach the 79·2 per cent of the figure of my estimation of the 1858 population.

Indeed the Andamanese population has followed the involutionary trend which is characteristic of nearly all the isolated racial groups, namely a falling parabola towards extinction. At the beginning of the last century the Andamanese were certainly in a state of demographic equilibrium, both by sex and age-group, but it was a weak equilibrium, which existed and still exists in relation to the environment. In fact, in such primitive populations this equilibrium

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

must balance the demographic density and the area of the territories available for their maintenance.

As the regression of the Andamanese population is similar to that which is nearly always shown by all the isolated and peripheral racial groups, we must ascribe it to demographical factors, rather than to biological involution. Therefore, the hypothesis of a diminution of their generative power is highly improbable, but nevertheless, we must take into consideration the influence of syphilis on sterility, because most individuals of the friendly tribes were syphilitic. On the same grounds epidemics have had a powerful influence, but always with a very different level of results.

That there has been a general line of involution is proved by the fact that the reduction has been constant for each tribe, no matter where it was living. For instance, the most distant tribe from the colony and penal settlement—the Kora—provides the following figures: 31 males, 32 females, and 33 children in 1901; 20 males, 33 females, and 18 children in 1911; 12 males, 24 females, and 12 children in 1921; and six males, 12 females and six children in 1931. We may assume from this that among the Kora there were at least 31 couples with 33 children in 1901, 20 couples with 18 children in 1911, 12 couples with 12 children in 1921, and six couples with six children in 1931.

In 1931 what remained of the so-called friendly population—more or less seventy individuals belonging to the old ten tribes, now reduced to six—had been induced to concentrate in a solitary and isolated region, the Ritchie Archipelago. The officers in charge thought to preserve in such a way the remnant of the population. But Bonington in his report observed that most of this group showed signs of syphilis and were therefore in bad health. In fact, deaths occurred at the rate of nearly one a month.

What are the causes of such a movement of involution, and consequently of extinction? It is not easy to determine any single cause, but the elements of greater importance are well known, and it is also possible to assess, at any rate partially, the relative weight they have had in the demographic regression.

Such elements can be grouped into two categories, not exactly independent, as they often acted on the phenomenon in a convergent sense. The first of these categories, which I call bio-demographic, includes the intrinsic, genetic, and demographic causes; the second, which I call environmental, includes the contingent causes. The latter have a primary, even if not a prime importance, as they depend on the contact of the Andamanese with Europeans and Indians, their uses and customs, and above all their diseases.

In detail the causes under the latter's heading can be grouped into three main categories:

1. Elements which have indirectly contributed to diminish the organic resistence of the individuals, such as the institution of the

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

so-called Homes,[2] the misunderstood sense of humanitarianism towards the aborigines which led to the building of huts and shelters, the use of dresses and blankets. The introduction of smoking could be added.

2. Elements which have directly sapped the existence of the primitives, such as epidemics (bronchio-pulmonary affections in 1868, syphilis in 1876, measles in 1877, and influenza in 1892).

3. Pre-existing elements which contributed and still contribute to lessen the organic resistence of the Andamanese, are malaria, benign bronchial affections and diseases of the digestive system.

The epidemics have hindered the necessary demographic exchange, taking away part of the population apt to generative reproduction and increasing therefore the negative factors of the developing curve of the population. For instance, Man estimated that a fifth of the population died in the measles epidemic of 1877.

The first category of causes of depopulation, which I have called bio-demographic, contains the causes which are nearly always present in small isolated populations. These show generally a common convergence of compression of the demographic factors, such as a constant low birth-rate, a high generic mortality-rate, and an exceptionally long intergenesial interval, which is closely connected with the nursing period. Indeed, such an interval would be greater without the heavy infant mortality which interrupts the nursing period.

But these factors, negative as they are, are even surpassed in my opinion, by another element, the hyperfractionising—the division of the population into tribes, observing generally a close endogamy. And that is precisely the case with the Andamanese tribes, which were originally very much isolated and lived in a state of constant animosity with each other.

In such tiny groups, the demographic composition is always unstable and becomes abnormal very rapidly. It is a fatal abnormality, because it alters the structure of age-groups and distorts the sex ratio in each tribe which, being extremely endogamic, has no possibility of a demographic interchange with other tribes. This altered condition in some cases is increased by geographic distance or isolation. Such tiny groups approach then a breaking-point, up to which their own homogeneity has permitted an unstable maintenance of the population structure. Such a structure in the Andamanese population has suffered much from the negative factors, which have all acted in one direction convergently.

[2] The Homes were places of rudimentary shelter and assistance with sheds and huts, where the aborigines could stay or dwell and receive aid, food and any assistance, above all medical, that the Europeans and Indians were ready to offer.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

One may ask at which point of the population-curve of the Andamanese the decline started. In order to answer, we should be in possession of the data of vital statistics, of which we have none. But it is quite logical to assume that the curve of decline started after 1860, that is, following upon, and parallel to, the numerous epidemics, because it is obvious that they have prevented the necessary demographic balance by reducing the population quota of reproductive age, and consequently increasing the negative demographic factors.

VITAL DATA AND ELEMENTS OF THE POPULATION

Undoubtedly, the Andamanese formed, and still form, a typical isolated population. Indeed, we can call " isolated " a primitive population which existed, and still exists, in a more or less stabilised environment and which has not been influenced by a different culture which generally has a higher economic and technological level, but could also have a lower one.

Obviously, the starting point for a demographic study on a primitive group is the so-called " natural or uncontaminated status " in which it has existed without external contacts during rather a long period. Consequently, at least in theory, the demographic phenomena of such a population should be studied and analysed only before or during the period which precedes the eventual contacts.

For the Andamanese we have no satisfactory data, neither remote nor recent ones, about their demographic phenomena; but during Molesworth's work in 1893, in taking many anthropometric measurements—which was a preparatory work to the 1901 Census—some demographic data were collected. I have elaborated these data in order to obtain some results and demographic indications.

In this investigation of vital elements—as I call it—100 females (aged from 22 to 53 and one aged 65) were questioned in respect of the number of births and husbands they had had and the number of their sons and daughters still living. Five out of the hundred were unmarried so the collected data concerned the other 95.

The results of my analysis can be summarised as follows:

1. The total number of births was 149, divided into 92 males and 57 females;

2. The masculinity ratio at birth was 161·4;

3. The average value of births per mother was 1·57;

4. The survivors at the time of the inquiry numbered 26 out of a total of 149 births—less than a sixth of them, with a mortality ratio of 82·6.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

In Table III I set out the essential data of the results I analysed.

TABLE III

Children born to 95 women of friendly tribes

Sex	*Total*	*Living*	*% living*	*Dead*	*% dead*
Male	92	15	16·3	77	83·7
Female	57	11	19·3	46	80·7
Total	149	26		123	

The unmarried women were of the following ages: one of 22 years, one of 23, two of 27 and one of 36. There were no women aged 24, 31, 39, 46, 47, 49, 51 or 53 to 64.

My conclusions are that the women of greater age at the time of the inquiry obviously showed a higher fertility. In fact, as the women aged from 23 to 27 inclusive (representing 13·7 per cent of the total) had had no children, all the births must perforce be credited to the remaining 86·3 per cent of the women. Therefore, as far as the data indicate, it would appear that the fertile life of the Andamanese woman does not start early. In fact, no females aged less than 28 years old were shown as having had children. This is a partial confirmation of Day's and Man's judgments, when they pointed out the low fertility of the Andamanese women and their relatively delayed sexual development.

At all ages one notes a comparatively low degree of fertility, but on the other hand account must be taken of certain exceptions, as for instance, a woman only once married who had six children and another one (twice married) with eight children; against that, there is the woman who, married four times, gave birth to only two children.

One might advance the hypothesis that fertility has declined during the course of time, and that, therefore, the older women (for the Andamanese that period begins before 45) produced a greater proportion of births than the younger generation. Such a suggestion strikes one with greater force, if the 95 females are divided into age-groups, as I show in Table IV. More details of these essential data are given in Table V.

TABLE IV

Data regarding 95 women of the friendly tribes by age-group, number of births and Fertility Index (F.I.) .

Age-group	*Mothers*	*Births*	*F.I.*
23–30	29	7	0·24
32–40	37	63	1·70
41–48	26	63	2·42
50–65	3	16	5·33
Total	95	149	1·57

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

TABLE V

Data on 95 women of friendly tribes by age, number of births and Fertility Index (F.I.).

Age	*Total*	*Births*	*F.I.*	*Age*	*Total*	*Births*	*F.I.*
23	1	0	0	38	7	20	2·86
25	3	0	0	40	9	21	2·33
26	5	0	0	41	1	1	1·00
27	4	0	0	42	5	8	1·60
28	10	3	0·30	43	3	6	2·00
29	2	0	0	44	1	2	2·00
30	4	4	1·00	45	9	24	2·66
32	2	0	0	48	7	22	3·14
33	2	2	1·00	50	1	8	8·00
34	3	4	1·33	52	1	6	6·00
35	6	9	1·50	65	1	2	2.00
36	3	2	0·66		—	—	
37	5	5	1·00	Total	95	149	

The data show that the fertility rate climbs as the individual gets older. Apart from the fact that the longer existence of the older women logically produced a larger number of children, the fertility index still shows a puzzling problem which is difficult to solve. In fact, this index should have shown no practical difference between the two age groups of 41-48 and 50 and over, while the actual figure for the latter is more than double the former.

Evidently the number of husbands belonging to the women examined had its influence on the total fertility. For the 95 women there were 145 husbands. Considering the relative frequency of the husbands and the respective number of births, I conclude first, that more than half of these women (55) had only one husband, not quite a third (31) had married twice, and less than a tenth (8) three times; the number of four husbands is exceptional (only one female in 95). Second, I found that the number of births is logically higher for the women who have had two husbands (1·94 births per woman) than for those with only one husband, although the increase is not proportional (1·94 against 1·31). Also the increase in the group with three husbands is not proportional (1·88); but one must take into account the exiguous number of women composing this group. The data show that the number of husbands on the total fertility has no markedly relevant influence (see Table VI).

We may ask, what could have been the demographic equilibrium before the start of the involution trend? Did such an equilibrium really exist? And in the affirmative, has it been disturbed by environmental or biological elements, such as by natural influence or by the contact with Europeans and Indians? I will try to answer these questions in the course of this paper but any reasonable answer is very difficult, particularly because one of the most serious causes of the breaking off was the contagious diseases. The aborigines'

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

TABLE VI

Data regarding 95 women of the friendly tribes, by number of husbands and number of births.

Women with 1 husband			*Women with 2 husbands*			*Women with 3 husbands*			*Women with 4 husbands*		
Women	*Births each*	*Total births*	*Women*	*Births each*	*Total births*	*Women*	*Births each*	*Total births*	*Women*	*Births each*	*Total births*
25	0	0	13	0	0	1	0	0	1	2	2
8	1	8	2	1	2	2	1	2			
10	2	20	6	2	12	3	2	6			
7	3	21	2	3	6	1	3	3			
4	4	16	4	4	16	1	4	4			
1	7	7	2	5	10						
			1	6	6						
			1	8	8						
Total 55		72	31		60	8		15	1		2
Fertility Index per group		1·31			1·94			1·88			2·00

organism was quite receptive to the new diseases which had therefore, a fatal effect, influencing negatively their demographic trend.

These epidemics struck both sexes and all age-groups indiscriminately, diminishing the number of adults fit for generative reproduction and reducing more and more the mating possibilities among the survivors, consequently causing a reduced total fertility.

But, in my opinion, there were unstable demographical conditions which tended to start a regression even before the epidemics. The few sources of information in our possession seem to confirm my hypothesis. For instance, in the territory around the Home, fourteen births occurred against 38 deaths during the year April 1868-April 1869.

Day informs us that no family had more than two children and Man affirms that each Andamanese couple counted, as an average, 3-4 births. He says that he saw only one family with six children, three of which reached an adult age. Twins were rare, and there is no record that both survived. Man had never known of triplets.

Both Man and Day judged the Andamanese demography very poor. They say that there was at birth a slight prevalence of females, that the suckling period was extremely long (3-4 years), that puberty was comparatively delayed, that the presumable fertility age was rather short, going from 16 to 35 years, and they estimated an average length of life of 22 years, with a limit of less than 50, which only women reached. My examination of about a hundred skulls more or less confirms this last remark.

Of course, the demographic conditions subsequent to epidemics were worse and worse, with a convergence of negative factors, a very high generic mortality rate, which I have calculated as being 82·6 per cent, an even greater infant mortality, and a fertility very low or nil. Without affirming that such negative factors affected all the Andamanese, we know that they were shown by the friendly tribes and those who lived in the Homes.

Homfray, having founded in 1866 a Home at Port Mouat, noted that fifteen births occurred during three months at the Home and not one infant survived. Another source says that in 1870 in another Home two births a month occurred, but the infants survived only a week.

HEALTH CONDITIONS

In my opinion malaria was, and is, the constitutional disease of the greatest gravity for the Andamanese, maintaining the aborigines in a state of constant organic feebleness. We have no elements to judge the level of such a morbidity rate, but we know that of the total of the individuals helped in the so-called Haddo Hospital in the years 1908, 1909 and 1910, the percentages of malaria cases were 40, 46, and 57 respectively.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

While malaria was endemic in the Andaman Isles over a very long time, and quite possibly during some millennia, many other affections have been imported by the Europeans and Indians. Those of great gravity have been, in order of time, acute respiratory infections (1868), syphilis (1876), measles (1877), and influenza (1892). Among the minor affections, an epidemic form of ophthalmia (1877) can be recorded.

The acute pulmonary infections originated particularly from contact with Indians and developed into the many varieties of diseases of the respiratory system, such as bronchitis, pneumonia, tuberculosis, and pleurisy.

Pneumonia is extremely dangerous for the aborigines and is constantly fatal. During the last century and the first decade of the present century, diagnosis was vague and the few who have recorded the disease wrote about " a pulmonary affection-pulmonitis-imported by the foreigners." I am unable therefore to ascertain which form or epidemic type of pulmonary infection was meant, whether, if cases of tuberculosis infection, or influenza-type, or an affection caused by bacillus, or coccus, or if it had a microbic source.

Pleurisy, and haemoptysic and ulcerous tuberculosis forms were rather rare. However, all the forms of acute affections of the respiratory system were so dangerous for the aborigines, that Temple in his reports estimated a mortality-rate of 90 per cent of the patients.

Syphilis contagion has been very serious for the Andamanese, as it has influenced their demographic factors negatively and has had an immense effect on their sterility. This disease rapidly spread, owing to the very precocious and general pairing of the young, to the general custom of any woman's giving the breast to any infant, and to the complete ignorance of the way of the infection and its gravity.

This infection, very difficult to combat in such a primitive society, either not healed or healed with no results, had fatal consequences in the demographic field of the so-called friendly tribes, causing a very high infant mortality and practically making their matings sterile.

Bonington's judgment in 1932 on this matter is really significant. He reported that nearly seventy people who were the only survivors of the so-called friendly tribes, had been gathered on the islands of the Ritchie Archipelago in the hope that they could in some way restore to normality their declining demographic trend. He ascertained that they were in most cases infected with syphilis.

Measles was one of the heaviest epidemics. It proved fatal for 20 per cent of the affected aborigines and an unavoidable consequence of such contagion was the great number of acute bronchopulmonary forms which occurred in the subsequent years.

The Andamanese were not prone to diseases of the digestive

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

system, but if these occurred, the consequences were very serious. They were the same for dysentery, which developed very severe symptoms, but for which we have no differential diagnosis, such as whether it was a question of amoebic or bacillic forms.

Portman has recorded some cases of scurvy and elephantiasis, which have been noted also by Von Eickstedt.

Serological studies on the Andamanese are very few. The largest and most recent one was by Sarkar. In 1948 he examined 56 Andamanese, 22 of whom belonged to the remnants of the so-called friendly tribes and 34 were Onge of Little Andaman.

I do not avail myself of the data of the former group, as more than half of the individuals were hybrid and the examiner was unable to discriminate. I took into consideration only the 34 Onge, who proved, according to my studies, to be highly homogeneous and genetically isolated, and their data therefore have a fundamental value. In Table VII I give the essential figures of their blood groups.

TABLE VII

Onge by blood group

Group	*Examined*	%
A	23	67·6
O	5	14·7
AB	4	11·7
B	2	6·0
Total	34	100·0

In an earlier study (1940) Gates showed the result of Chaudhury's investigation on five Onge. The figures he determined appeared similar to Sarkar's data, as three individuals belonged to group A, one to O and one to B.

Chaudhury has also tested the blood of a Jarawa woman, captured in 1938, and her four children; all were of the group O.

A further study (1953) by Lehmann shows that, while most Andamanese belong to group A, they form a serological subgroup of the negroid race with the antigene Rhesus, but without sickle-cells.

In the ABO system the Andamanese hold a very peculiar position and show no similarity with any population having the peculiarity of a high rate of A and comparatively low percentages of the other groups. The only comparison with the high rate of A group is found in some Australian tribes and some groups of Polynesians.*

* The Andamanese probably have more Australoid than Negroid ancestry, with perhaps some Mongoloid, with the breeding out of the more obvious Australoid traits. A similarity of origin to that of the Bushman is likely. This would be consistent with the author's analogy of Australian and Polynesian parallels.—EDITOR.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Benjamin Franklin and Restrictive Immigration

By NATHANIEL WEYL

One of the neglected facets of Benjamin Franklin's diversified intellectual activities was his attempt to formulate an immigration policy for the underpopulated American colonies. His writings on this topic date from the early 1850s and, therefore, antedate the Revolutionary War by two decades and are not motivated by the politics of national independence. At the time, Franklin was in his middle forties. While some of his observations seem insular, parochial and the result of restricted perspective, Franklin was already a man with a European reputation who had lived in England, invented the Franklin stove, founded the American Philosophical Society, and initiated experiments which would demonstrate that lighting and electricity were identical.

Franklin's most revealing comments concerning immigration appear in his *Observations concerning the Increase of Mankind, Peopling of Countries, etc.*, which he wrote in 1851 and published, only after much hesitation and reflection, three years later. The fundamental argument of this essay, which was later praised by Thomas Malthus, is that immigration to new countries need not be encouraged since natural increase will invariably cure underpopulation. The political purpose of the essay was to convince the colonists that they should discourage both the importation of Negro slaves and free immigration either from the European Continent or from Catholic Ireland. Franklin remarked:[1]

> The Negroes brought into the English Sugar Islands have greatly diminish'd the Whites there; the Poor are by this Means depriv'd of Employment, while a few Families acquire vast Estates; which they spend on Foreign Luxuries, and educating their Children in the Habit of those Luxuries; the same Income is needed for the Support of one that might have maintain'd 100. The Whites who have Slaves, not labouring, are enfeebled, and therefore not so generally prolific; the Slaves being work'd too hard, and ill fed, their Constitutions are broken, and the Deaths among them are more than the Births; so that a continual Supply is needed from Africa. The Northern Colonies having few Slaves increase in Whites. Slaves also pejorate[2] the Families that use them; the White Children become proud, disgusted

[1] Leonard W. Labaree (editor), *The Papers of Benjamin Franklin*, Yale University Press, New Haven, 1961, Vol. IV, pp. 229-230.

[2] An obsolete verb meaning worsen.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

with Labour, and being educated in Idleness, and rendered unfit to get a Living by Industry.

Franklin next proceeded to anticipate Malthus' law concerning the relationship of population growth to growth of the means of subsistence:[3]

> There is, in short, no Bound to the prolific Nature of Plants or Animals, but what is made by their crowding and interfering with each others Means of Subsistence. Was the Face of the Earth vacant of other Plants, it might be gradually sowed and overspread with one Kind only; as, for Instance, with Fennel; and were it empty of other Inhabitants, it might in a few Ages be replenish'd from one Nation only; as, for Instance, with Englishmen.

Concerning the type and provenance of America's future population, Franklin had strong opinions:[4]

> And since Detachments of English from Britain sent to America will have their Places at Home so soon supply'd and increase so largely here; why should the Palatine Boors be suffered to swarm into our Settlements, and by herding together establish their Language and Manners to the Exclusion of ours? Why should Pennsylvania, founded by the English, become a Colony of *Aliens*, who will shortly be so numerous as to Germanize us instead of our Anglifying them, and will never adopt our Language or Customs, any more than they can acquire our Complexion.
>
> 24. Which leads me to add one Remark: That the Number of purely white People in the World is proportionately very small. All Africa is black or tawny. Asia chiefly tawny. America (exclusive of the new Comers) wholly so. And in Europe, the Spaniards, Italians, French, Russians and Swedes, are generally of what we call a swarthy Complexion; as are the Germans also, the Saxons only excepted, who with the English make the chief Body of White People on the Face of the Earth. I could wish their Numbers were increased. And while we are, as I may call it, *Scouring* our Planet, by clearing America of Woods, and so making this Side of our Globe reflect a brighter Light to the Eyes of Inhabitants of Mars or Venus, why should we in the Sight of Superior Beings, darken its People? Why increase the Sons of Africa, by Planting them in America, where we have so fair an Opportunity, by excluding all Blacks and Tawneys, of increasing the lovely White and Red? But perhaps I am partial to the Complexion of my Country, for such kind of Partiality is natural to Mankind.

[3] The *Essay on Population* would not be published until 1798, almost half a century later.

[4] *The Papers of Benjamin Franklin*, *op. cit.*, Vol. IV, p. 234. Emphasis in original.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

This remarkable essay was written before Franz Bopp and the Grimm brothers, who were to pioneer in investigating the structure and affinity of the Indo-European languages, had been born. Ethnology was, one might say, approaching its infancy. The division of the Caucasian race into such ethnic subgroups as Nordic, Mediterranean, Alpine and Dinaric was unknown. The nordicist, Joseph Arthur, Comte de Gobineau, would not publish his *Essai sur l'Inégalité des races humaines* for another century.

Benjamin Franklin's implicit ethnic criterion for immigration seems to be an anticipation of subsequent doctrines of Nordic and Caucasian superiority. He opposes the slave trade which already " has blacken'd half America " and recommends the absolute exclusion of " all Blacks and Tawneys," or Africans and Asians. Within the Caucasian race, he expresses a strong preference for the " Whites " over the " Swarthy," which corresponds roughly to a preference for Nordics over other Caucasian ethnic groups. The fact that he places most Germans and Swedes in the swarthy category seems incongruous. The German immigration into the United States at the time, however, was primarily from the Palatinate (Bayerisch Pfalz) and adjacent areas, the population of which is preponderantly Alpine. The exclusion of Swedes is even more extraordinary since the Scandinavians, unlike the Germans, are a preponderantly Nordic group. At the time, there were less than 25,000 people of Swedish descent in the American Colonies and it is possible that those Franklin encountered were the descendants of thralls, rather than of jarls and karls. The thrall child, according to the *Rigsmal* or *Elder Edda*, had " swarthy skin . . ., fingers thick, a shriveled skin, and knotted knuckles ". This child, who was fated to bind bast and carry faggots " unwearied all day long," was described as having " a hideous face . . ., a curving back, and sharp, protruding heels ". Judging by this and other contemporary sources the thralls were not only members of a subservient class in Scandinavian society, but of a different ethnic group.*

Franklin had strong, negative reactions to German immigration. As a citizen of Pennsylvania, he lived in the American colony in which the bulk of German settlement was concentrated. In a letter to Peter Collinson, probably written in 1753, he urged that " Methods of great tenderness should be used and nothing that looks like hardship be imposed " upon them. " Their fondness for their own Language and Manners is natural. It is not a Crime." These " methods of great tenderness " included denying all Germans public office unless they could speak English intelligibly and invalidating all deeds and contracts written in a foreign tongue.

Franklin thought Collinson's proposal to subsidize intermarriage

* There seems some evidence that the Scandinavians referred to Lapponoid elements their ancestors had displaced in northern Scandinavia under this name.—*Editor.*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

between Englishmen and Germans " would either cost too much, or have no Effect ". He believed:

> The German Women are generally so disagreable to an English Eye, that it wou'd require great Portions to induce Englishmen to marry them. Nor would the German Ideas of Beauty generally agree with our Women; *dick und starke*, that is, *thick and strong*, always enters into their Description of a pretty Girl: for the value of a Wife with them consist much in the Work she is able to do. So that it would require a round Sum with an English Wife to make up to a Dutch Man the difference in Labour and Frugality. This Matter therefore I think had better be left to itself.

Franklin approved of Collinson's seventh proposal, that of discouraging further German immigration as many " complain of late great Importations, and wish they could be prevented ". He added:[5]

> They say, the Germans that came formerly, were a good sober industrious honest People; but now Germany is swept, scour'd and scumm'd by the Merchants who, for the gain by the Freight, bring all the Refuse Wretches poor and helpless who are burthensome to the old Settlers, or Knaves and Rascals that live by Sharking and Cheating them. The Stream may therefore be well enough turned to the other Colonies you mention. And our Land Owners will have no Cause to complain, if English, Welsh, and Protestant Irish are encouraged to come hither instead of Germans, which will still continue the rising Value of Lands; and at the same time by mixing with our Germans restore by degrees the Predominancy of our Language etc."

Franklin was just as concerned about the quality of immigration into the American Colonies as with its provenance, color or ethnic origin. Humane English judges, rather than impose capital punishment for minor offenses and for crimes committed by juveniles and by adults driven by hunger and extreme poverty, habitually deported convicted felons to the American Colonies. The *Pennsylvania Gazette* and other newspapers complained bitterly about this practice and called attention to the large number of robberies, manslaughters, murders and acts of piracy and of arson committed by convict servants in Pennsylvania, Maryland and Virginia.

On May 9, 1751, the *Pennsylvania Gazette* published an ironic letter on this subject, signed *Americanus* and written by Franklin:[6]

> In some of the uninhabited Parts of these Provinces there are Numbers of these Venomous Reptiles we call RATTLE-SNAKES! Felons-Convict from the Beginning of the World:

[5] *The Papers of Benjamin Franklin, op. cit.*, Vol. V, pp. 159-160.

[6] *Ibid.*, Vol. IV, pp. 131-133.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

These, whenever we meet with them, we put to Death, by Virtue of an old Law, *Thou shalt bruise his Head.* But as this is a sanguinary Law, and may seem too cruel; and as however mischievous those Creatures are with us, they may possibly change their Natures, if they were to change the Climate; I would humbly propose, that this general Sentence of *Death* be changed for *Transportation.*

In the Spring of the Year, when they first creep out of their Holes, they are feeble, heavy, slow, and easily taken; and if a small Bounty were allowed *per* Head, some Thousands might be collected annually, and *transported* to Britain. There I would propose to have them carefully distributed in St James's Park, in the Spring-Gardens and other Places of Pleasure about London; in the Gardens of all the Nobility and Gentry throughout the Nation; but particularly in the Gardens of the *Prime Ministers*, the *Lords of Trade* and *Members of Parliament*; for to them we are *most particularly* obliged.

There is no human Scheme so perfect, but some Inconveniencies may be objected to it: Yet when the Conveniencies far exceed, the Scheme is judg'd rational, and fit to be executed. Thus Inconveniencies have been objected to that *good* and *wise* Act of Parliament, by virtue of which all the Newgates and Dungeons in Britain are emptied into the Colonies. It has been said that these Thieves and Villains introduc'd among us, spoil the Morals of Youth in the Neighbourhoods that entertain them, and perpetrate many horrid Crimes: But let not *private Interests* obstruct *publick Utility.* Our *Mother* knows what is best for us. What is a little *Housebreaking*, *Shoplifting* or *Highway Robbing;* what is a *Son* now and then *corrupted* and *hang'd*, a Daughter *debauch'd* and *pox'd*, a Wife *stabb'd*, a Husband's *Throat cut*, or a Child's *Brains beat out* with an Axe, compar'd with this "IMPROVEMENT and WELL PEOPLING" of the Colonies!

Thus it may perhaps be objected to my Scheme, that the *Rattle-Snake* is a mischievous Creature, and that his changing his Nature with the Clime is a mere Supposition, not yet confirm'd by sufficient Facts. What then? Is not Example more prevalent than Precept? And may not the honest rough British Gentry, by a Familiarity with these Reptiles, learn to *creep*, to *insinuate*, and to *slaver* and to *wriggle* into Place (and perhaps to *poison* such as stand in their Way) Qualities of no small Advantage to Courtiers! In comparison of which "*Improvement and Publick Utility*," what is a *Child* now and then kill'd by their venomous Bite—or even a favourite *Lap-Dog*?

I would only add, That this Exporting of Felons to the Colonies, may be consider'd as a *Trade*, as well as in the light of a *Favour.* Now all Commerce implies *Returns*: Justice requires

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

them: There can be no Trade without them. An *Rattle-Snakes* seem the most *suitable Returns* for the *Human Serpents* sent us by our *Mother* Country. In this, however, as in every other Branch of Trade, she will have the Advantage of us. She will reap *equal* Benefits without equal Risque of the Inconveniencies and Dangers. For the *Rattle-Snake* gives Warning before he attempts his Mischief; which the Convict does not.

To the best of my knowledge, no competent study has ever been made of the effect on the gene pool of the American population of the injection of criminals and incorrigible delinquents under the deportation policies of the British Crown. To what extent, if any, is the chronic poverty and comparatively low I.Q. of White Appalachia[7] the consequence of immigration policies which Franklin sought to reverse? On *a priori* grounds, one would suppose that, while Franklin's rhetoric may have been excessive, his fears were well-grounded.

[7] Nathaniel D. Mttron Hirsch, *An Experimental Study of the East Kentucky Mountaineers*, Genetic Psychology Monographs, Vol. II, No. 3, March 1928, pp. 189-241. Hirsch found that 1041 children from five to fifteen had an average I.Q. on seven different tests of 84.6.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Ethical Relativism: The Rise and Ruin of an Anthropological Dogma

By ROBERT E. KUTTNER

Early workers in cultural anthropology, which is also called social anthropology or ethnology,* were often untrained observers who wrote accounts of their travels to primitive and backward regions of the world. The primary activities of these explorers, missionaries, traders, and colonial administrators left them little time to meditate on abstract techniques in science. The materials they collected on the tribal societies they visited, while of great value as a storehouse of facts, were often uncritically interpreted or even misjudged because the observers lacked the objectivity of professional scientists. This situation is not necessarily a condemnation of these early reports; the truth of the matter is that the social sciences had not themselves developed into formal disciplines with standardized methodologies. Observation did not wait upon the lagging growth of anthropology and sociology for refined methods of gathering pertinent data. The analyses of the data, however, suffered from the inadequacies of the pioneer savants. They gave us much of the information we have on vanishing cultures, but were not always able to make the best use of their findings.

A major problem confronting the unsophisticated observer is the objective interpretation of some alien or primitive custom. To use common examples, it seems strange to see people eating with chopsticks in Asia, and almost incomprehensible to remove shoes before entering a Moslem mosque. Yet it is " normal " for the European to eat soup with a spoon and to remove his hat when entering a church. Naturally, experienced travelers have no difficulty in equating these simple acts with their own customs, but for other more exotic forms of behavior they may fail to make allowance for diversity and come to hasty conclusions about barbaric rituals and primitive superstitions.

To correct this built-in European bias, preparation for anthropological expeditions involved careful conditioning against premature judgments and evaluations. It was pointed out that European standards could not be applied indiscriminately to non-European cultures, and that attempts to analyze raw data from purely Western

* The " Oxford " school use the term ethnology as the synthesis in terms of *races* of physical anthropology or of *peoples* of cultural anthropology. This schools uses *enthnography* for ethnology as used here by Dr Kuttner. Germanic writers tend to use ethnology for ethnography. Ethnology is comparative: ethnography is descriptive.—EDITOR.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

perspectives could distort the meaning of the material. It is not practical to purge the minds of scientists of the value-judgments they acquired while citizens in Western nations. One cannot undo the acculturation into Western civilization which each individual picks up during the course of his life. But it is possible to avoid making judgments. Functional interpretations can be made of alien customs. These are sane analyses of studied cultures which are assembled by objective intellects which are careful to insulate their personal and cultural biases from the data they handle.

In some ways, the cure has been worse than the disease. The European is not incompetent to judge cannibalism or human sacrifice. These practices were not unknown in prehistoric Europe. Since the European has outgrown these manifestations of barbarism, he might properly offer some comments on their nature. In the case of warfare, perhaps our own era makes us poor critics. Yet we do not believe war is good though we fail to implement our beliefs at the political level. Anthropologists have encountered many tribal societies that regard warfare as a vital communal activity, with many economic, ritual, and educational advantages. Most European states engage in war only if they feel their survival is threatened. This is a genuine step upward and permits us to adopt a skeptical attitude. The Western scientist may come to similar conclusions about other primitive customs. He may safely disapprove of torture, of infanticide, and of slavery. Our own occasional sins in these areas are sporadic individual events and are not condoned by the society at large.

There is increased need of caution in dealing with more advanced cultures. Any civilization that has moved up the scale of development can claim that surviving customs have demonstrable value, and our criticisms are based on ethnocentric bias. If we reproach the Islamic world for endorsing a limited polygamy, an Arab sociologist may turn aside the judgment by remarking on our slower legal emancipation of women. Or perhaps take issue with our more lax control of alcoholic beverages.

Cultural relativity is not inherently wrong. Reserving judgment on alien societies is good practice if we wish to avoid subjective factors in analysis. Judgment itself often implies the superior position of the judge, which is not a comfortable stance for a scientist. A century ago it was easy for a foreigner to step ashore on an island and call the natives " backward " and in need of European guidance when a gunboat floated in the harbor. The Industrial Revolution made most of the world " backward " in terms of military power when compared to Europe, but it did not validate the charge in other spheres of social life. The ability to make better cannon does not license any body of experts to judge Hindu sculpture, Arab poetry, or Chinese art.

What then is the difficulty with cultural relativity? As a restraint

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

on ethnocentric bias, it is reasonable and necessary. But when carried to the extreme, to what is called radical ethical relativism, it has passed the mark set by utility and has a crippling effect on progress. The subject of ethics has a much broader application in anthropology than signified by its religious connotation. Ethics deal with means and ends, with the process of attaining goals, and with the mechanism by which agreement is obtained as to what goals are worthy of human effort. It is much more important than the technique of weaving baskets, making pottery, and shaping arrow heads. It deals with the goal-directed behavior of socially organized humans, and is a product of culture in the same sense as are physical artifacts and works of art. As an expression of the highest activity a culture can manifest, it is a topic of great pertinence in every regard.

Failure to evaluate at this level is not just heroic neutrality, but a retreat from the standards of one's own culture. Ethics are not neutral. Adherence to an ethical system requires choice and partisanship. Reserving judgment is not an example of objectivity, but an indifference to the implicit values of the observer's culture. Radical ethical relativism carries with it many damaging notions that can have consequences in a variety of fields. It first of all questions the ability of any participant in a culture objectively to defend the ethical values of his own society. Secondly, it denies the universality of any ethical theme, and thereby elevates to equal importance all ethical themes. Thirdly, it suggests that agreement between cultures on ethical matters cannot be reached by rational methods if different patterns have already evolved. All of these are very weighty postulates with much unrealized potential for harm.

It is not suggested that radical cultural relativism bars the scientist from making a system of classification of ethical beliefs. Taxonomy is permitted, in the same manner as one would classify styles of architecture or methods of gathering food. But one cannot place the ethical systems into a hierarchy, one above the other, suggesting that European forms are superior to that of Africa or Asia. No one protests if industrial systems are classified. The steel mills of Pittsburgh or the Ruhr Valley are " superior " to the puddling ovens of African blacksmiths. They are undeniably more efficient. But judging ethical beliefs is another matter. A visible product of ethical systems is individual happiness and social harmony. Here judgment is confused.

We may find a Polynesian society where collecting sea shells is held to be the greatest good. Having the greatest pile of shells is achieving maximum goodness. Or a Hindu fakir may announce that contemplating the navel assures optimum contentment. Can Europeans disagree? Especially when the inhabitants of these other lands subscribe heartily to their own customs. If unremitting warfare was the goal of a nasty Spartan culture, we could denounce that ethical choice by saying our own survival and self-defense

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

require us to destroy such rivals. But collecting sea shells is not an affront to us, nor does the scrutiny of the omphalus threaten our society. How can such activities be evaluated if they pose no challenge to our way of life, and induce genuine happiness in the natives who partake of these customs?

There is no easy answer. Of course, we can "win" against these societies by conquest, and force their children into our schools. But this is a measure of our military power and not of our ethical power. We can try persuasion and bribery and subtle education, and probably make converts, but ethical matters are not clarified by such tactics. Each reader may provide his own solution. Accepting Western civilization may bring with it cures for painful diseases and prolong the life spans of native populations. Not all cultures would regard this as evidence that our ethics are better. Some cultures do not even value life, but look forward to extinction of the individual. Some even employ pain and suffering to approach spiritual perfection.

Crusading faiths may transform passive cultures into their own images, but usually at the expense of much bloodshed. A passion for converts is a requirement for culture-conquest, but not proof of validity. In a Darwinian or Spencerian context, where survival is proof of fitness, this standard may apply, but philosophers know that many good ideas have been driven from the market place by extravagantly advertised bad ideas. Sometimes such apparently dead "good" ideas re-emerge or are re-discovered, so we cannot even be certain that our present notions are here to stay for all time. Unpopular ideas may be born again to dominate our thinking, so survival is a poor test of ethical principles.

Much of this is outside the legitimate area of concern for the social scientist. Allegiance to our own culture does not require us to be intolerant of alien ethical systems. It is radical ethical relativism, the extreme expression of neutrality, which would make us doubt our own values. On a practical level, it is permissable to tolerate alien usages without being indifferent to our own norms. We can seek truth without disturbing others and without doubting ourselves. At the same time, we need not be misled as to the deeper philosophical implications of ethical relativism. Science may not discover absolute truths, but our ethical truths have a longer history and a wider acceptance than any other prevailing system. The trivialities of Africa and the introspective mysticism of Asia have not enriched our lives to the degree that our culture has enriched the societies of others.

It would be unfair to leave this discussion without mention of the fact that there are grave philosophical defects in radical ethical relativism.[1] By holding that all cultures express equally valid ethical

[1] W. T. Fontaine, "The Means-End Relationship and its Significance for Cross-Cultural Ethical Agreement," *Philosophy of Science*, Vol. XXV, 1958, p. 157.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

principles, we are already burdened with an unwarranted judgment (the thing we are supposed to avoid), by postulating *a priori* each system to be equally valid. This is in itself an ethical judgment, which relativism forbids us doing. Likewise, that we should be tolerant of other ethical systems is a decision involving an ethical principle. Tolerance in this context is elevated to the status of an absolute ethical prescription which all of us should follow. Now if radical ethical relativism teaches that all values are equal, it is just as valid to be intolerant as to be tolerant, and we are back where we started from.

Fortunately for the social scientist, the question has not been left in the hands of metaphysicians. Current texts in sociology and cultural anthropology now make it clear that cultural relativity does not mean we should be indifferent to the quality of other ethical systems.[2] The injuction that we should not be too harsh in evaluating the jungle voodoo of Africa or the licentiousness of some Asiatic societies could not be expanded into a general rule. The turning point was obviously the upsurge of Fascism in Europe. Cultural anthropologists were faced with the disagreeable dilemma of keeping silent about national, racial, and social policies in Italy, Japan, and Germany. Thoroughly imbued with the thought-habits of Western liberal democracies, they could hardly be expected to endure the philosophical principles and practices of totalitarian regimes.[3] Radical cultural relativism flourished during the peak years of Russian Marxist oppression, and hardly a whimper crept from the collective bosoms of contemporary social scientists. It would have been " unethical " to have uttered ethical judgments about the political system of Soviet Russia. These inhibitions were washed away very rapidly when the Fascist ideology expressed opinions not in harmony with the personal beliefs of liberal anthropologists and sociologists.

This new understanding carried with it a certain risk. Now reactionary anthropologists may make disturbing comments about backward cultures in Africa. In exchange, liberal anthropologists can denounce " fascistic " trends in foreign countries and in domestic political movements. This would not be such a bad bargain if it was the only price that had to be paid for scientific freedom. But the newly felt urge to find universal or " absolute " elements in human cultures stems in part from the hope that this may contribute to the formation of a universal society.[4] This kind of amalgamation is also a precious doctrinal item to a school of social scientists,

[2] B. S. Phillips, *Sociology: Social Structure and Change*, Macmillan Company, London and New York, 1969, pp. 314-315.

[3] F. M. Keesing, *Cultural Anthropology: The Science of Custom*, Rinehart and Company, New York, 1958, pp. 181-182.

[4] Mischa Titiev, *Introduction to Cultural Anthropology*, Henry Holt and pany, New York, 1959, p. 441.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

so that it appears that they can have their profit whether radical ethical relativism lives or dies.

Scientists ought to be loyal to their cultures, even if tolerant of other Societies. The fact that *we* are studying them, and not *they* are studying us, ought to foster the idea that we have moved a bit further up the ladder of social organization than the others. Something must be working right in our civilization if we generate a class of professionals who can study not only our own system but all others. Hesitation in finding anything " superior " in our culture would be acceptable if due to a prim modesty, but all too often the scholars who are consumed with admiration for other systems are the same ones who find little worth preserving in our way of life. We ought to be willing to learn from our mistakes, but if we recognize our own follies and are quick to criticize them, we should not pretend that other life-styles are immune to the same searching analysis we devote to our imperfections.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Some Ethnological Notes on Benghazi

By H. KIESEL

As an employee of a German market and opinion research organisation I spent three months working in Benghazi, where my firm completed a school and educational survey for the Libyan Ministry of Education. I worked as an interviewer, collecting data on numbers of schoolchildren, availability of school space, adult education and so on. Our survey covered the town of Benghazi and its aim was to establish a plan for the construction and location of new schools. This met with considerable difficulties, as no reliable data on population development were available. Estimates of the total number of Benghazi inhabitants differed widely—from under 100,000 to about 140,000. We developed a questionnaire with which I went to interview the headmasters of 47 Benghazi schools with the assistance of a native interpreter, so as to eliminate the language problem as far as possible.

As a layman interested in ethnology I tried to make the best use of these interviews and frequent contacts with the native population in order to gain impressions on the racial composition of this area. A first general observation was that there must be somewhat heavier infusion of Negro blood in Libya, or in the larger Libyan towns anyway, than has been described for Cairo and northern Egypt. This could be seen in Benghazi and in Tripoli, whereas the small villages of the northern inhabited coastal belt seemed a little more white. An obvious feature was the higher proportion of Negro or " very dark " blood in the lower social ranks of the big towns.

Road workers I saw in Tripoli were nearly all black, and often showed prognathism and frizzy hair. Even more characteristic in this respect was that quarter of Benghazi which is known as Sabri. Sabri, situated in the extreme north-east of Benghazi, quite near the coast, is made up of ramshackle tin sheds, interspersed by palm trees, where the inhabitants live under appalling conditions of squalor, vermin and extreme poverty. Sabri is almost entirely black, with a very frequent occurrence of the characteristic Negro features. A young official of the Ministry, himself an Arab with distinctly Mediterranean features (although of very brown skin and very dark hair and eye colour), told me that the people now living in Sabri were nearly all descendents of former slaves. His own grandfather had still traded slaves on the Benghazi slave market in the years before the Italian occupation of 1911. The fact that this young man talked of the Sabri inhabitants as the " black people " showed that there was an awareness of racial differences, although, of course, official

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

propaganda in all the Arab countries denies the concepts of race. This perhaps can be expected in a country where miscegenation has taken place on as large a scale as it has in Libya.*

In Benghazi, all shades of skin colours and racial features can be seen, from Negro black to European white. A white or nearly white skin colour is not uncommon among the higher-ranking officials and higher grade teachers, and occasionally even Central European or Nordic features, such as green or grey eyes, can be found. An assistant headmaster of a secondary school was greyish-blue eyed and could easily have passed for a German. The same was true of a very able and qualified Palestinian-born tailor who told me, with a disdainful gesture: " These people here (Benghazi) will not change in a thousand years . . . they have no drive, no energy, no intelligence."

The fate of northern Cyrenaica, which in Italian times had a highly-developed agriculture and sustained a considerable number of Italian settlers, would seem to corroborate this view. The land is now waste and derelict, but the terraces of former vineyards can still be seen. At night, as one drives through northern Cyrenaica, one can see Nomads squatting around fires lit on the stone floor of the ruins of Italian colonial-style houses.

Nearly every European I met in Benghazi complained about the incompetence, inefficiency and incredible sloth of the native population. From personal experience, I have nothing to add to this. As regards Cyrenaica, it must in fairness be said that the Government had ambitious plans for agricultural development, although at that time (1964) nothing seemed to have been achieved. It may be true that the Italians did practically nothing to provide an adequate system of schooling and educational facilities for the natives, but generally the main retarding factor, it seemed to me, lay in the absence of a sufficiently broad stratum of average technical intelligence, and in the virtual absence of personal creative energy, except in a very few individuals. The few energetic and intelligent

* A European, coming from Europe, tends to exaggerate the amount of Negroid blood in a population. First of all there is confusion between Hamitic, Cushite or Ethiopic elements which are black and Negroid which are also black. Secondly, the sallowness and darkness of the Mediterraneans themselves is in sharp contrast to the fairness of the Europeans, since a large proportion of these peoples are burnt dark brown by constant exposure to the sun. For instance, in Tripoli, we would see the population as mainly Mediterranean, with other Caucasoid elements, with the Melanoid as subordinate strains, and the Negroid as a part only of the over-all Negroid, and normally to be found in the lowest strata of society. Outside the peoples of pure Arab, Berber and similar strains are distinctly Caucasoid. The only sure guide for the identification of Negro elements in the population is not colour but such features as prognathism, frizzy hair, thick protruding lips and flat noses. Coming to Libya from Black Africa one is rather struck with the European character of the people.—EDITOR.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

individuals, who soon attain high social status, were up against a veritable wall of difficulties all the time.

So much for the general background. For an ethnological evaluation and interpretation of every-day observations like the above, figures would be helpful, but they were difficult to collect. I estimated that every fourth or fifth person I saw in Benghazi had more or less distinct Negroid features. This may seem a surprisingly high rate, in view of the following findings.*

One day I was lucky enough to secure three sets of photographs of Benghazi pupils. In Benghazi, every pupil has an identity card containing his photograph. These cards were collected at the beginning of the holidays for administrative purposes and together with a friend, Manfred Freiherr von Richthofen, I sorted out those which to us seemed to display heavily Negroid or mulatto features. This included obvious Negroes and individuals with " dead black " skin and/or features such as prognathism, bulging lips, broad nostrils, or frizzy hair. The cards were sorted into three sets according to the type of education and the results were as follows:—

SET A

Preparatory school students

Sample	Negroid	Percentage Negroid
120	4	3·3

SET B

Preparatory night school students (adolescent or grown-up)

Sample	Negroid	Percentage Negroid
45	3	6·7

SET C

Secondary school students

Sample	Negroid	Percentage Negroid
83	2	2·4

No cards were available for elementary school students.

The total number of preparatory school students in Benghazi is about 1100, and of secondary school students, 900. It will be seen that in our samples the number of negroid individuals was less in the " higher " or more advanced group. This is particularly interesting in view of the fact that no one can justly accuse the Arabs of

* This figure may well be true and would give a figure for the actual content of Negroid genes as perhaps about 10 per cent of the whole population, since those with Negroid genes which are sufficiently apparent to warrant the description of having distinctly Negroid features will, in the main, be cross-breds themselves.—EDITOR.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

practising racial discrimination. On the contrary, public opinion in Libya, as in other Arab countries favours the "suppressed" Negroes. It may, of course, be argued that the three sets of photographs are not necessarily representative. They fell into our hands by pure chance and we naturally had to return them. A more thorough survey would have been interesting, but as this was outside my assigned tasks, it was not possible.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The "Collective" Soul: Part II

By RICHARD SWARTZBAUGH

CULTURE IN SPACE

Die vornehmen Rassen sind es, welche den Begriff "Barbar" auf all den Spuren hinterlassen haben, wo sie gagangen sind; noch aus ihrer hochsten Kultur heraus verrat sich ein Bewusstsein davon und ein Stolz selbst darauf . . .
The noble races are those which have left behind them, wherever they have roamed and in all their traces—the notion of "barbarian." Even from the pinnacle of their highest culture they betray a consciousness of and a pride in the fact . . .

—Nietzsche

INTRODUCTION

While what I have to say may be of much wider application than the attitudes of a single nationality, and while I may sometimes conceive it in these terms, I want, in particular, to relate my subject to the people of the United States as they *markedly* illustrate my thesis.

The American is a special kind of person in relation to the rest of humanity. He is a "citizen of the world" because events in his country represent the total world historical process. Indeed, it is not too much to say that world history is presently being played out in the mind of the individual American. This essay is an attempt to understand modern world history by understanding the men who drive what they consider to be the most important nation on Earth.

My choice of terms and leading concepts has been influenced by the contemporary American idiom. My idea for an "outer spaceman" came from the lore of outer space which has dominated American fantasy in fiction, films, and television. It occurred to me in this connection that Americans have fashioned around this fantasy a culture which would be as at home in outer space as it is on the planet Earth. The outer spaceman is represented in our day by such proto-spacemen as the airman, seaman, and Arctic explorer. The most common outer spaceman of all is the automobile man, who, although he is the "plebeian" of his tradition, is transparent in his simplicity and therefore is a suitable object of anthropological analysis. Likewise, my idea for the "inner spaceman" came from magazine accounts of the effects of mind-expanding drugs in America. The inner spaceman is represented by such American types as the "hippy," the sequestered professor, and the "abstract" commercialist who secludes himself in a world of ledgers and figures.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

While my terminology is derived from modern American culture, the problems which are the foundation of my work are traditional and universal ones. For instance, as I will show later, the outer spaceman is really the "barbarian" in history. Barbarism is defined as mobile centers of human energy for which uprooted motion is an end in itself. The barbarian conquers space by overrunning human and natural barriers in space. On the other hand, the inner spaceman is either a "savage" or a "civilised man." Savagery and civilization are cultural states which strive for permanence in space. Whereas the savage is still subject to climatic and political vicissitudes which force him to move about somewhat, the savage's ideal for spatial security is ultimately realized in the heavy, "megalithic" cultural forms of civilization. In studying the interactions between barbarians on the one hand and savages and civilized men on the other, I will be viewing human history on a universal scale. I will show the underlying principles wherein savage and megalithic culture is continually disrupted by mobile barbarian "predators." I will also show that barbarian culture has a grace and profundity of its own. The aesthetic form of mobility, such as a bounding cheetah or a silver jet airplane, and the quiet rooted beauty of a pine tree or a peasant house, are pervasive states of both nature and human culture, each having its own worth and necessity. In this paper, however, I will primarily advocate outer space culture, because it constitutes the essential greatness of contemporary America.

The middle class in Europe and America is "barbarian" through and through. The spatial mobility of middle class Western culture derives from a long history of *Volkerwanderungen* and vikingism. I want to avoid, however, the definition of "barbarian" as someone whose essential trait is cruelty. Indeed, savages and civilized men are no less cruel than the barbarian. The Roman of Tacitus' time granted his captives mercy in that he kept them alive long enough to gratify the city mobs in a public spectacle. The definitive characteristic of the barbarian, or outer spaceman, is rather a sensitivity to the problem of distance. Barbarian culture is traditionally mobile in space.

I also want to repudiate the common idea that outer space culture is less intensely creative than civilized culture. Civilization is more impressive than barbarism only if we judge a culture in terms of quantitative accumulations which survive into the modern era as ruins and books which moderns only half understand. Civilization, which is fixed to particular places, is a visible and measurable growth which will persist even beyond the point where the peoples who originally gave rise to it have perished or have lost their creative energy. Evaluating a culture on the basis of remains is necessary if we are to appraise a dead culture at all, but we should try to focus on the moment of creativity which gave rise to it. In this respect there is good reason to suppose that the level of creative intensity

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

was, and is, probably higher among barbarians than among civilized peoples. For instance, Spengler says of Viking ships: "Gerade der Bau eines seetüchtigen Schiffes ist ein technisches Unternehmen von solcher geistigen Energie und Schöpferkraft, dass auf der ganzen Erde damals nichts Gleichartiges entstanden ist."[1] Assuming, as I will do here, that American space machines are instances of outer space culture, the case for the high creativity of barbarism is further supported. The reason the barbarian culture has not left impressive remains—and this will one day apply to American culture—is that moveable and mobile culture is inevitably perishable. A wooden, or even a metal, cart or ship will not last as long as a stone temple. Likewise, the towns of the outer spacemen, in contrast to the stone cities of civilized peoples, are temporary and serve largely as bases for adventures in outer space. The Scandinavian towns consisted of rude huts along harbors where sleek ships were anchored. When the ships had sunk or rotted, the towns showed nothing of the greatness of the people who had inhabited them beyond some jewelry imported from distant lands, testimony of the Vikings' great travels. Likewise American towns are architecturally unimpressive compared to American space machines. Americans do not often bother with fine buildings when a structure might some day be in the way of a road—another reason for the negligible continuity of barbarian cultural remains in time is the fact that, except when barbarians had overrun a civilization, they did not enlist the manpower necessary for monumental works. America has solved the manpower problem, through technically advanced communications, within a barbarian context. The American manpower structure, whose energy is primarily devoted to making space machines, does not limit the mobility of individuals but rather encourages it.

These broad historical questions of mobility and immobility are implicit in American culture. Our main question is not where the American will drift in space but where he will drift in history. I will now deal with the latter question.

INNER AND OUTER SPACEMEN

I am concerned with two human types: the "outer spaceman" and the "inner spaceman." These men can be understood as individual types found in any human population or as historical peoples. In this paper I will emphasize the question of history. History emerges in a given epoch as the relations between broad populations, all of which can be characterized in terms of their

[1] O. Spengler, "Zur Weltgeschichte des zweiten vorchristlichen Jahrtausends," in *Reden und Aufsatze*, 1935, p. 180. "The construction of a sea-worthy boat is a technical undertaking of such intellectual energy and creativity that nothing of its equal had transpired in the world at that time."

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

orientation in space. Those groups which have asserted themselves over territorial boundaries with such frequency that they have lost all identification with particular places, I call the outer spacemen. Their central traits are mobility, adventurousness, dominance, and especially energy. The inner spacemen, on the other hand, are primarily defensive. Their main concern is to protect their space from encroachment by outside groups. To this end they maintain close scrutiny over their territorial boundaries and where possible build walls or watchposts around their land. While they often attempt to add some of their neighbors' land to their own, they identify themselves with a limited locality which, apart from political intrigue and territorial aggression, they strive to maintain at all costs. Even when they live in cities they themselves did not build, they live as close as possible to the city center, as if seeking the protection of the great buildings. Why does the Jew aspire to live in a penthouse? And why does the Negro, when he riots, direct his assault toward the center of the city rather than toward the suburbs, where the people to whom he is hostile actually live? The Jew and the American Negro have in common the fact—this constitutes the basis for their alliance—that they are inner spacemen. The distinction between the outer spaceman and the inner spaceman is the distinction between aggressor and defender, although this is perhaps too great a simplification.

The outer spaceman is one for whom restlessness in space is a way of life. Spengler says he has the "passion of the third dimension." His life purpose is to conquer distance. To this end he builds space machines and bases and devises spatial tactics. His culture is most impressive for its creations which facilitate mobility and extend communications, as opposed to the culture of the inner spaceman, which emphasizes fixed, stationary, and "heavy" forms. (Even the culture of the Australian Aborigines, who are migratory within their territory, is a "heavy" one in that spirits of dead ancestors are thought to be attached to, or live in, particular features of the landscape such as stones and trees.) The culture of the outer spaceman, from earliest history to the present, has contributed such inventions as chariots, ships, automobiles, and guns. These machines express the fact essential to the outer spaceman's culture, that he has been mobile without respect to territorial limitations. Examples of outer spacemen in history include Eurasian steppe nomads of B.C. 2000 with their chariots and ponies; Bronze Age invaders of Europe; Homeric Greeks; Vikings; Bedouins; Crusaders; and the rugged settlers and prospectors who carried out the "manifest destiny" of the North America. With all these people, penetration into the furthermost reaches of the earth was a way of life. The most mechanized outer spaceman is the modern American. The traditional name for the outer spaceman is "barbarian." I will use the two terms interchangeably.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

By contrast, the inner spaceman is one who, at any rate in his political life, which is the basis of all life, is tender, timid, and defensive. He aspires only to retreat into interiors, or places closed off from outer space. The inner spaceman builds walls and defenses behind which his wealth and culture can accumulate. Different groups of inner spacemen construct these defenses differently. For more primitive groups the "walls" are the outermost edges of the tribal territories which are sensitively watched and defended. More civilized peoples may build walls around their cities, pay alien soldiers to defend them, or simply bribe barbarians to stay away. Or they may settle in the middle of a city they did not build but which they assume is secure. While they may migrate from one city to the next, and espouse a religion and culture in common with men in other cities rather than with the people of their resident city, they nonetheless associate their material and intellectual welfare with their adopted city so long as they are there. They live *within* the city in a spiritual and preferably a physical sense, as opposed to the barbarians, who live around the city, between it and other cities, and anywhere but in it. Examples of inner spacemen include agricultural Africans, ancient Egyptians, the late Classical Greeks from Plato onwards, Indians, and Chinese. In modern America—our purpose here is to understand the American situation—representatives are the Negroes and Jews, both uprooted from their homelands but nevertheless inner spacemen in their adopted land. The Negro is an inner space savage, the Jew an inner space civilized man.

For every civilized inner spaceman, whose intellectual and abstract resources are greater than those of savages, the last bastion of defense is the individual's own mind. In his mind he is "always free." Whereas the savage projects friendly and protecting fantasy figures to populate the inner space around him, his tribal territory, the civilized man may as a last defense crowd fantasy friends and soldiers within the protecting confines of his own skull. It is therefore not inappropriate to apply the word "inner space machine" to such mind-stimulating devices as books and drugs. Here we have a picture of a certain kind of intellectual who retreats within himself because he fears the outer world. This individual portrait applies to entire populations at certain critical times in their histories. Since he is fearful of outer space, then, the inner spaceman deals with it abstractly and passionlessly when he must deal with it at all. Examples of this type include a king in his palace who knows of his kingdom only through officials and spies; the businessman who knows business only through figures. The inner spaceman is "vital" only within the closed framework of interiors. He is never adventurous in outer space, never truly warlike. An abstract relation to outer space is only temporarily, albeit sometimes luxuriously, successful, and both savagery and civilization, the two conditions of the inner spaceman, are bound to be overrun at times by barbarism.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

To sum up: Human history and culture can be described in terms of the relations between the inner spaceman and the outer spaceman. These relations will be the subject of this essay.

My conception of cultural evolution entails a distinction between barbarism on the one hand and savagery and civilization on the other. This is in contrast to the anthropologist L. H. Morgan, who suggested three stages within a single evolutional coninuum: savagery, barbarism, and civilization. In my view there are two evolutions: low barbarism to high barbarism; and savagery to civilization. Barbarian evolution is toward refinement and mechanization of space-overcoming devices and tactics. On the other hand, the process in which the savage becomes civilized is one in which he gives up what unwanted time and outer space he occupied by virtue of his insecurity, in favor of absolute security of space as embodied in the megalithic structures of civilization. Savagery fulfils itself in the timeless and "spaceless"—cut off from outer space—stone. The external details of civilization which enable security of space are a rooted peasantry; large political organization; a consequent organization of manpower to build monumental (usually stone) structures; a world-view reflecting the overall complexity and "weight" of the social, economic, and architectural structures. The distinction between barbarism and savagery-civilization is in degrees of mobility, the one trying to break away from spatial permanence, the other seeking it. Civilization, in evolving heavier structures, becomes more fixed to a place, in a physical as well as a spiritual sense, thus enabling the people to give up the chronologies which had once justified to the residents their presence in a land, and freeing them from the fear of being displaced by other peoples. The symbol of a civilization is the megalith, or large stone, as a center of space. The weight of the megalith is an "anchor" for people who do not want to drift. It is indifferent to time and outlasts even the people who fashioned it. It determines the center of public life, as the word *polis*, which contains the notion of a center and was embodied in the Greek market place, would suggest. The territory around the megalith, which was the zealously guarded outer territory of the savage, is a buffer zone against the dangers from outer space; or it is merely an economic zone. For the civilized man the megalith symbolizes a fortification or refuge. For the barbarian, however, the megalith symbolizes a barrier. The barbarian evolves culturally in that he is progressively able to overrun more difficult barriers. He perfects the space machines with which to batter against natural barriers and ones erected by territorial peoples. The prime symbol of the barbarian is the wheel.

The historical question raised in this book is that of the relation between the outer and inner spacemen. In opposition to Morgan I say it is wrong to suppose that barbarism evolves either *from* savagery or *to* civilization. Can the barbarian ever become civilized? The

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

answer is yes, but the process wherein this occurs is not an evolution but a conversion. It happens suddenly. The conversion is not a significant historical movement because it happens only to a relatively few individuals. They either desert their barbarian comrades or their comrades have already largely died out. The threat of the extinction of a band of barbarian raiders was acute before the age of sophisticated space machines, since the band was likely to be small, as, for example, the Visigoths in Spain, who numbered fewer than 20,000. Also, the uppermost and lowermost ranks of barbarian populations are most prone to conversion to civilization. Likewise, the conversion from savagery-civilization to barbarism is rare. Savages fear the barbarians, and civilized men fear and scorn them. For the large part the destinies of savagery-civilization and barbarism are separate. When they clash one forces the other to go underground or destroys the other.

The patterns of inner spaceman-outer spaceman interaction are complex. For example, not all Europeans are outer spacemen. Likewise, whereas peasants are mostly inner spacemen, not all European and American farmers are inner spacemen. There is an essential distinction between farmer and peasant here. The barbarian farmer is relatively aloof from the soil, a disposition which has advantages and disadvantages. The barbarian farmer will desert his farm to adventure in foreign lands, or like the old Viking or Teuton he will leave his farm to his wife and servants. At the same time he is more disposed to employ mechanization and advanced farming techniques, more out of laziness than commitment to the soil. Now the townsman in the capacity of a suburbanite is likewise usually an outer spaceman. McNeil shows how certain crucial continental cities developed as bases for roving traders whose trade was the booty of piracy.[2] The European middle class is therefore derived from the barbarians as pirate-traders or as uprooted farmers. The image of the "poor knight" fits this class. The middle class does not, in spite of assertions of Spengler to this effect, stem from peasants. On the other hand, in many places in Europe men still aspire to the ideal of the megalith—to spatial permanence, for example. Their quest for security centers around the mega-machine, rather than the stone; but they are descended, spiritually if not biologically, from the builders of the stone temples who were swamped in the Bronze Age invasions of B.C. 2000. Their aspirations manifest themselves nowadays in class antagonism with the upper classes. In the European middle class, on the other hand, men still strive for a spatially free and predatory existence. The European and American middle class is the heir of the tradition of outer space. It sets itself in this respect off from the rest of the population with which, however, it is inextricably entangled.

[2] W. H. McNeill, *The Rise of the West*, The New American Library, 1963, p. 501.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The inner space and outer space traditions mingle in complex patterns. The emergence of one forces the other into the background. The conflict between the traditions is ancient and will probably never end. With the mingling of the traditions in complex nations, the conflict does not end but is shifted to a class basis. Even intermarriage between members of the different traditions does not obliterate the conflict but only transfers it in turn to a field within individuals. The individual then becomes the arena for conflict, it takes place within his psyche. The battle between mobile and fixed forms of life is an inescapable primordial fact of all natural and human existence. Among human beings there are "plant" and "animal" types. The barbarian and the savage-civilized man are opposites and adversaries, predators and parasites in relation to one another.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

What the Journals say

"Second Stonehenge"

Students have unearthed an ancient monument to rival Stonehenge. Archaeologists have classed the find as a major discovery.

The find includes a wooden, roofed temple as old as Stonehenge at Marden, near Devizes, Wiltshire. . . . experts believe they may now be at the heart of a rare religious centre.

The volunteers are racing against the winter clock to try to find other temples dating from 1800 B.C. believed to be in the 35-acre enclosure.

Dr Geoffrey Wainwright, inspector of ancient monuments for the Ministry of Public Buildings and Works, in charge of the dig, said: "This is breaking new ground. The temple must have been quite as important as Stonehenge, if not more so.

"I am convinced that other temples lie on this site. Much more labour must have been needed here than was used to build Stonehenge. They are real roofed temples, while Stonehenge was an open-air sanctuary.

". . . (it is) similar to another at Durrington Walls, near Amesbury, where two years ago proof of similar wooden temples was found."

At Marden, Dr Wainwright has found inside a circular ditch three holes used for posts which supported the wooden conical roof of the circular temple.

Daily Express, London, 16th September 1969

Heredity versus Environment: Lysenko Resurrected

Hon. John R. Rarick of Louisiana
in the House of Representatives
Wednesday, March 19, 1969.

Mr Rarick, Mr Speaker, the once-famous Soviet scientist, Lysenko, made a decision that heredity had nothing to do with life—that environment controlled all.

Mr Speaker, I place Mr Kilpatrick's column of March 18, an editorial from the *Shreveport Times* of March 14, and a column of Joseph Alsop for March 14, accompanied by a program on the anniversary of the Kerner report, listing the participants, at this point in the Record.

[From the *Washington (D.C.) Evening Star*, March 18, 1969.]

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Journals Received

JOURNAL OF BIOSOCIAL SCIENCE

A quarterly journal published for the Galton Foundation by Blackwell Scientific Publications, 5 Alfred Street, Oxford, England. Price 37s. 6d.

Vol. 2, No. 1, January 1970.

Contents: Biological Aspects of a High Socio-economic Group. I. I.Q., Education and Social Mobility, by John B. Gibson; Illegitimate Fertility of Psychotic Women, by Barbara C. Stevens; Malnutrition, Infection and Child Growth In Jamaica, by W. E. Miall, Patricia Desai and K. L. Standard; The Hull Family Survey. I. The Survey Couples, by John Peel; Social Class Relatedness in Some Oxfordshire Parishes, by G. A. Harrison, R. W. Hiorns and C. F. Kuchemann; Social Factors in the Incidence of Spina Bifida and Anencephaly, by John Timson. Book Reviews, etc.

AFRICA QUARTERLY

Journal of the Indian Council For Africa, published by S. A. Mehdi, 5 Balvantray Mehta Lane, New Delhi. Price 12s. ($1.50).

Vol. IX, No. 2, July-September 1969.

Contents include: Socialism and Class Concept in African Development, by Ahmed Modiddin; The Monsoon Culture: Contacts with Africa across Indian Ocean prior to 1500, by Olof G. Tandberg; Prospects of Forming a Francophone Community, by Jean Claude Luc; Tribalism, Politics and Eviction: A Study of an Abortive Resettlement Project in Ghana, by R. W. Wyllie; and others. Book Reviews, etc.

ETHNOLOGY

A quarterly journal of cultural and social anthropology, published by the University of Pittsburgh, 4200 Fifth Avenue, Pittsburgh, Pennsylvania 15213.

No. 4, Vol. VIII, October, 1969.

Standard Cross-Cultural Sample, by George P. Murdock and Douglas R. White; Gods and Morality in Nzema Polytheism, by Vinigi L. Grottanelli Birth Customs and Birth Songs of the Macha Galla, by Lambert Bartels; Animals are Good to Think and Good to Prohibit, by S. J. Tambiah; Kin Categories versus Kin Groups: A Two-Section System without Sections, by Robin Ridington; The Eskimo Ritual Sponsor: A Problem in the Fusion of Semantic Domains, by D. L. Guemple; Componental Analysis of Chulupi (Ashluslay) Kinship Terminology, by Charles R. Wicke and Miguel Chase-Sardi; Kinship Groups in a Haryana Village, by J. S. Yadava.

RIVISTA DI ETNOGRAFIA

A yearly journal published under the auspices of the National Research Council, via Belsito a Posillipo 17, Naples, Italy.

Vol. XXII 1968

Contents: III Congresso Nazionale di Antropologia Culturale, by Giovanni Tucci; Antropologia Culturale e Prelogica, by Francesco Albergamo; Il Concetto di giustizia nel Folklore Calabrese, by Luigi M. Lombardi Satriani; Situazione delle

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

minoranze in Cina popolare, by Costantino Caldo; La Religione nel Centro cerimoniale Maya di Copan, by Azzo Ghidinelli; Danze e tradizioni popolare della Valle del Chisone, by Silvio Berger; Pastori sardi dell'Appennino ligure, by Pierleone Massajoli; In memoria di schebesta, Schulien, Heine-Geldern, by Dino Satolli.

INTERNATIONAL SOCIAL SCIENCE JOURNAL

Published quarterly by UNESCO. Price 12s.

Vol. XXI, No. 4, 1969.

Contents: Futurology and Prospective Study, by Pierre Piganiol; Forecasting —an Approach to the Problems of the Future, by Igor Bestuzhev-Lada; On the Future of Relations Between the Sexes, by Agnes Heller; Engineering and Sociological Perspectives on Development: Interdisciplinary Constraints in Social Forecasting, by Irving Louis Horowitz; Imagination and the Future, by Robert Jungk; Forecasting and the Scientific and Technological Revolution, by Ota Sulc; Futurology and the Problem of Values, by Irene Taviss.

RACE: A JOURNAL OF RACE AND GROUP RELATIONS

Published quarterly for the Institute of Race Relations, by the Oxford University Press. Price 15s.

Vol. XI, No. 2, October 1969.

Contents: The Race Relations Act of 1965: An Evaluation of the Incitement Provision, by Richard P. Longaker; Garveyism and African Nationalism, by Jabez Ayodele Langley; The Lower Class Negro Family in the United States and Great Britain; Some Comparisons, by Robert R. Bell; Urbanisation and the Afrikaner, by H. Lever and O. J. M. Wagner; Aliens in England in the Seventeenth Century to 1669, by C. W. Chitty; Colour Sensitivity Among Honolulu's Haoles and Japanese, by Frederick Samuels. Book Reviews, etc.

REVISTA DE ESTUDIOS POLITICOS

Published quarterly by the Instituto de Estudios Politicos, Plaza de la Marina, Española 8, Madrid. 100 ptas.

No. 165-166, May-August 1969.

Contents: Maquiavelo Redivivo, by B. Mantialla Pineda; Actualidad de Maquiavelo, by Jorge Uscatescu; Publicidad y Sociedad Industrial, by Alejandro Muñoz Alonso; Poderes Sociales de índole Política, by José Zafra; La Republica de Nigeria, una Situación Federal, by Luis Joaquín Muñoz. Book Reviews, etc.

GENTES FINLANDIAE

To be published once every three years for The House of Nobles of Finland, by Frenckellska Tryckeri Aktiebolagets Förlag, Helsingfors.

No. 1, 1966.

Gentes Finlandiae will contain research results connected with the genealogical and culture-historical work carried out by the House of Nobles, including summaries in the great culture languages, especially German and English.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Book Reviews

A HISTORY OF MAGIC, WITCHCRAFT AND OCCULTISM

By Dr W. B. Crow. The Aquarian Publishing Company, London, 1968. Pp. 316. Price 45s.

Dr Crow provides an extremely comprehensive account of magic, witchcraft, and occultism and the book contains information of value to all social and cultural anthropologists and ethnographers. It ranges from cave-man, and goes on to Egypt, India, Babylonia, the Celts, Olympus, Norsemen, and much more. Whether the reader agrees with Dr Crow is beside the point to some extent as the readability of its encyclopaedic scope makes it a valuable source of information. It has the advantage that it gives in full quite apochryphal accounts instead of merely alluding to them with a sneer. This is an advantage as they sometimes contain a basis of realism which should not be overlooked.

Among many subjects dealt with there is an extensive and useful series of short accounts of the Gnostics, Manichees, and similar sects. The author mentions Duns Scotus (1265-1308) as an upholder of astrology, and repeats what has been said before that it is from his name that dunce has been derived. But this was only later when his theology and philosophy had become unpopular, and was not a reflection upon his actual standing, as he was one of the greatest scholars of the Middle Ages.

Dr Crow looks to the Neolithic period for the foundations of astrological (which was, of course, astronomical also) lore, and he follows the study of this subject right through to the eighteenth century A.D. The summary of the development of astrological ideas is indeed illuminating and excellent down to, and after, William Lely (1602-1681) who, because he predicted the Great Plague and the Fire of London, was summoned before Parliament on the matter, Newton (1642-1727), and Halley (1656-1742), after whom the comet is named.

CAPITALISM, PRIMITIVE AND MODERN: SOME ASPECTS OF TOLAI ECONOMIC GROWTH

By T. Scarlett Epstein, with a foreword by Raymond Firth. Manchester University Press. 1968. 28 Tables. 4 Plates. 5 Maps. Pp. 182. Price 45s.

This book discusses the cannibalistic Melanesian Tolai of New Britain who, long before Western influence came to bear on them, had developed an economy which had aspects parallel to that of an advanced capitalistic society.

They are now, not surprisingly in view of their early advanced development in that direction, among the most advanced of the people of New Guinea.

The book is of value to social anthropologists, economists and those charged with the welfare of underdeveloped territories.

BLACK FLAGS IN VIETNAM: THE STORY OF A CHINESE INTERVENTION

By Henry McAleavy. George Allen and Unwin, London, 1968. 16 illustrations 2 maps. Pp. 296. Price 42s.

Black Flags in Vietnam deals with the situation of Vietnam before the country passed into French possession in the nineteenth century. Before that it had been a vassal state of China. In the middle of the nineteenth century France entered the country and then began the conquest of Vietnam. However, Chinese

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

irregulars—the Black Flags—entered Vietnam on pillaging expeditions, in the course of which they defeated two French expeditions. In the end of course, as everyone knows, France was successful in establishing rule over the whole of Vietnam.

Mr McAleavy shows how China renounced her ancient suzerainty over Vietnam and left the French in possession of the country. Briefly, at the end of the book, he traces the succession of events down to the present time, concluding with the view that from China's standpoint she dare not allow the country to pass into the hands of any hostile power.

Reading such a book as this, racial differences certainly become apparent as well as those which are based solely on sociological consideration.

QUIPUS AND WITCHES' KNOTS: THE ROLE OF THE KNOT IN PRIMITIVE AND ANCIENT CULTURES.

By Cyrus Lawrence Day. University of Kansas Press, Lawrence, 1967. Illustrations. Pp. 158. Price $7.50.

This is a cultural anthropological account of how primitive peoples all over the world employ knots for mnemonic purposes, magical devices, as well as for the more mundane reasons, such as those of securing articles. In the course of this Day deals with the Peruvian quipus, or knot-calendars, and records, and he suggests that the astronomical priests of the Incas may have been able to predict lunar eclipses. He draws his material also from Babylonia, Egypt, Greece, and Rome. It is a treatment of an out-of-the-way subject which can, however, be of importance in throwing light on unusual phenomena when dealing with ethnographical matters.

TARQUINIA AND ETRUSCAN ORIGINS

By Hugh Hencken. Thames and Hudson, London, 1968. 173 plates, 50 figures Pp. 248. Price 42s.

This is an account of Tarquinia, one of the oldest and richest Etruscan cities. Dr Hencken has written a comprehensive account of a city which he believes is the key to the history of Etruria from the tenth to the seventh centuries B.C.

Dr Hencken's view is that the Etruscans were a mixture of peoples from the Aegean, Eastern Mediterranean, the Balkans, Italy, and Central Europe. After B.C. 700 the Eastern Mediterranean influences became dominant. In this he is undoubtedly right since the armenoid traits in the racial type of the Etruscans clearly point to Anatolia. Dr Hencken shows that the Etruscan language has affinities in some form or another with the Aegean and Asia Minor.

THE MESSAGE OF THE GENES

By Navin Sullivan. Routledge and Kegan Paul, London, 1968. 29 illustrations. Pp. 198. Price 25s.

This is a good outline of the way heredity works, and deals with the genes, and their constituent DNA and RNA properties. The author shows that RNA carries the formula of the genes to all the cells in the body, while DNA determines the manner of growth. The structure of these properties is dealt with, the relation of genes to enzymes.

The account of chromosomes and genes, which precedes the bio-chemical aspects of the subject, covers the general principles which have not been invalidated by later discoveries, and so deals with mitosis, meiosis, sex-linkage, and mapping of the chromosomes.

It is a very clear and lucid work and a great aid to an understanding of an otherwise complex subject.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

CYPRUS

By H. Purcell. Ernest Benn Limited, London, 1969. 29 illustrations. 4 maps. Pp. 416. Price 63s.

This is a full account of the island, starting with the geographical background and going on to the study of the prehistoric and down to the historic period, from Ptolemaic, Roman and Byzantine rule, to that of Richard I of England, to that of the Venetian republic, and ultimately to Turkish rule, the British period, and Cyprus under independence.

The author does not look upon the passage of time as producing a working of the Greek and Turkish problems. Only separation by the repatriation of the Turks will solve the problem. He sees each group as having "genetically-determined differences between human groups" (p. 402) with which few of our readers will disagree. It is a pity that more modern commentators have not Purcell's *apercu* in such questions.

ABHANDLUNGEN UND BERICHTE DES STAATLICHEN MUSEUMS FUR VOLKERKUNDE DRESDEN

Volume 28. Akademie-Verlag, Berlin, German Democratic Republic, 1968.

This publication specialises in archaeology, cultural anthropology, ethnography and Volkerkunde (which we might translate as folklore and material folk-culture.)

In this issue Lydia Icke-Schwalbe writes on the horse in the mythology of Central India; Frank Tiesler deals with tales from, and headrests in, North-east New Guinea and the Admiralty Islands; Hans Fischer is concerned with Archaeological finds in New Guinea; Hans Himmelheber, in gilding on the Ivory Coast; Siegfried Wolf, on the alloys used in Benin; Bernd Arnold, on Ethiopian clay cattle figures; Heinz Israel and Gudrun Meier, the Herrnhut Museum of Ethnography; Manfred Bachmann on history of the folk art of Seiffen; and Hans Grimm on Karl Ernst von Baer's case of craniometrical instruments in the collections of the State Museum of Ethnology, Dresden.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Index —Volume X

Subject

The Roman numeral refers to the volume and the figures the issue and page respectively.

ANTHROPOLOGY, PHYSICAL
The Aharaibu Indians: A "White" Tribe in the Amazon, by Francis Knobloch X, 4, 185
Mlima—Lemba or Venda, by N. A. Hunt X, 2, 110

ANTHROPOLOGY, SOCIAL
The "Collective" Soul: Essays in Philosophical Anthropology: Part I by Richard Swartzbaugh X, 1, 22
The "Collective" Soul: Essays in Philosophical Anthropology: Part II, by Richard Swartzbaugh X, 4, 229
Ethical Relativism: The Rise and Ruin of an Anthropological Dogma, by Robert E. Kuttner X, 4, 219
The Traditional Authority Systems of the Sac and Fox Indians, by Alexander Mamak X, 3, 135

ENVIRONMENTALISM AND EQUALITARIANISM
Practical Considerations Which are Fundamental in Bantu Affairs in Rhodesia for an Understanding of Negroid-Caucasoid Problems Generally, by R. Gayre of Gayre X, 2, 57

ETHNOLOGY
The Cottians: Linguistic Speculation on their Palaeethnology, by William Siegel X, 3, 166
The Ethnology of the Maltese Islands, by R. Gayre of Gayre X, 3, 121
The Racial Homogeneity of the Andamanese: Part I, by Mario Cappieri X, 4, 199
Some Ethnological Notes on Benghazi, by H. Kiesel X, 4, 225

ETHNO-PSYCHOLOGY
Philosophy as Science, by Dale Adams X, 3, 155

EVOLUTION
The Evolution of Man in Relation to that of the Earth: Part IV, by Walter Arnold X, 1, 3
The Evolution of Man in Relation to that of the Earth: Part V, by Walter Arnold X, 2, 78
The Evolution of Man in Relation to that of the Earth: Part VI, by Walter Arnold X, 3, 148

GENETICS
Genetics, Brain Damage and Crime, by Nathaniel Weyl X, 2, 100

POLITICAL ANTHROPOLOGY AND INTER-RACIAL RELATIONS
Benjamin Franklin and Restrictive Immigration, by Nathaniel Weyl X, 4, 213

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Author

ADAMS, DALE
Philosophy as Science X, 3, 155

ARNOLD, WALTER
The Evolution of Man in Relation to that of the Earth: Part IV X, 1, 3
The Evolution of Man in Relation to that of the Earth: Part V X, 2, 78
The Evolution of Man in Relation to that of the Earth: Part VI X, 3, 148

CAPPIERI, MARIO
The Racial Homogeneity of the Andamanese: Part I X, 4, 199

GAYRE OF GAYRE, R.
The Ethnology of the Maltese Islands X, 3, 121
Practical Considerations which are Fundamental in Bantu Affairs in Rhodesia for an Understanding of Negroid-Caucasoid Problems Generally X, 2, 57

KIESEL, H.
Some Ethnological Notes on Benghazi X, 4, 225

KNOBLOCH, FRANCIS
The Aharaibu Indians: A "White" Tribe in the Amazon X, 4, 185

KUTTNER, ROBERT
Ethical Relativism: The Rise and Ruin of an Anthropological Dogma X, 4, 219

SIEGEL, WILLIAM
The Cottians: Linguistic Speculation on their Palaeethnology X, 3, 166

SWARTZBAUGH, RICHARD
The "Collective" Soul: Essays in Philosophical Anthropology: Part I X, 1, 22
The "Collective" Soul: Essays in Philosophical Anthropology: Part II X, 4, 229

WEYL, NATHANIEL
Benjamin Franklin and Restrictive Immigration X, 4, 213

Book Reviews

Reviewer's name or initials are given in parentheses.

Crow, Dr W. B., *A History of Magic, Witchcraft and Occultism* X, 4, 240
Epstein, T. Scarlett, *Capitalism, Primitive and Modern: Some Aspects of Tolai Economic Growth* X, 4, 240
Fiennes, Richard and Alice, *The Natural History of the Dog* (R. Gayre of Gayre) X, 3, 181
Ginsberg, Eli, and Alfred S. Eichner, *The Troublesome Presence* X, 2, 118
Glaser, Barney G., and Anselm L. Strauss, *The Discovery of Grounded Theory Strategies for Qualitative Research* X, 1, 56
Hencken, Hugh, *Tarquinia and Estruscan Origins* X, 4, 241
Howe, Russel Warren, *Black Africa* (Henry E. Garrett) X, 1, 54
Kiki, Albert Maori, *Kiki: Ten Thousand Years in a Lifetime* X, 2, 118

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Korn, Noel and Fred W. Thompson, *Human Evolution: Readings in Physical Anthropology* X, 1, 54
Kraus, Bertram S., *The Basis of Human Evolution* (Frank Miele) X, 2, 116
McAleavy, Henry, *Black Flags in Vietnam: The Story of a Chinese Intervention* X, 4, 241
Murray, G. W., *Dare Me to the Desert* X, 2, 116
Picard, Gilbert Charles, and Colette Picard, *The Life and Death of Carthage: A Survey of Punic History and Culture from its Birth to the Final Tragedy* X, 1, 55
Purcell, H., *Cyprus* X, 4, 242
Sullivan, Nancy, *The Message of the Genes* X, 4, 241
Willcox, A. R., *The Rock Art of South Africa* X, 1, 56
Yonge, Charlotte M., *History of Christian Names* X, 2, 117

What the Journals Say

The Back-to-Africa Idea, *History Today*, No. 1, January 1969 X, 3, 169
Brain Drain Means Extinction, says Psychologist, *The Daily Telegraph*, London, 21st January 1969 X, 1, 50
Coloured Youths' Jobs Problem, *The Daily Telegraph*, London, 6th March 1969 X, 2, 112
Danes Discover Racial Prejudice, *The Scotsman*, Edinburgh, 15th July 1969 X, 3, 174
Desegregation: Discrimination in Japan, *The Daily Telegraph*, London, 6th March 1969 X, 2, 111
Hospitals Deny Race Prejudice, *The Daily Telegraph*, London, 24th January 1969 X, 2, 115
Immigrants: Britain Bans "Wedding" March Entry, *Daily Express*, London, 31st January 1969 X, 2, 113
Milk Allergy Inherited in Coloured Races, *The Daily Telegraph*, 4th January 1969 X, 2, 113
More Equal than Others, *The Sunday Telegraph*, London, 6th April 1969 X, 1, 53
Negro I.Q. Handicap, *The Sunday Telegraph*, 23rd March 1969 X, 3, 173
Paleface Stay Pale, *Sunday Times Magazine*, 3rd August 1969 X, 3, 176
A Prima Facie Case of Heredity, *Sunday Post*, Dundee, Scotland, 2nd March 1969 X, 1, 51
Protest to B.B.C. over Race Film, *The Daily Telegraph*, London, 3rd January 1969 X, 1, 52
"Racist" Heath, *Daily Express*, London, 31st January 1969 X, 2, 114
"Second Stonehenge", *Daily Express*, London, 16th September 1969 X, 4, 237
South Africa Acts to Send Bantu Home, *The Daily Telegraph*, 31st January 1969 X, 2, 114
Tenser Teenage Relations, *The Sunday Telegraph*, London, 2nd February 1969 X, 2, 114
Theories on the Indus Script, *Times of Malta*, 25th August 1969 X, 3, 178
Tristan Da Cunha—The Human Biology of Isolation, *The Listener*, London, 16th January 1969 X, 1, 45

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

HUNDREDS OF TITLES . . .

. . . recent and out-of-print, of Books of Opposition (that oppose and do not subscribe to the present notions of "progress", "Liberalism", Anarchy, etc.) are listed (send 1s.) in *The Other Side of the Story*.

CARRAIG BOOKS

25 Newtown Avenue, Blackrock

Co. Dublin, Ireland

The Armorial Who is Who 1966-1970

Edited by Lt. Colonel Gayre of Gayre and Nigg, K.C.N., K.C.M.M., M.A., D. Phil., D.Pol.Sc., D.Sc.

The special feature of this new reference book is its authenticity. Except in a few instances, indicated in the text, only arms recognised by official heraldic administrations (for instance, the Genealogical Office, Dublin, the Swedish Heraldry Section, the College of Arms, London, the Lyon Court, Edinburgh) or recorded in authoritative publications (such as the Italian *Libro d'Oro*) have been included in its richly illustrated pages.

Price £3 3s. ($9.00)

THE ARMORIAL

1 DARNAWAY STREET, EDINBURGH, EH3 6DW, SCOTLAND

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Ethnological Elements of Africa

By R. GAYRE OF GAYRE

This collection of essays on African ethnology originally appeared as a series of articles published during the last few years in THE MANKIND QUARTERLY. They have now been revised where necessary and brought together in this book which does not set out to deal in detail with every aspect of this vast subject but attempts to synthesise the major racial elements of Africa, to indicate their relationships and differences, and to formulate a theory of the racial origins of the African populations of our times.

170 pages *15 plates*

27s 6d $5.00

THE MANKIND QUARTERLY

1 DARNAWAY STREET, EDINBURGH 3, SCOTLAND

Population Review

A JOURNAL OF ASIAN DEMOGRAPHY

Editor: S. CHANDRASEKHAR

The contents of the TWELFTH ANNIVERSARY ISSUE *include:*

The Crowded World by Sir Julian Huxley; Population Growth in the United States by Professor Philip M. Hauser; The Causes of Poverty: a Clinical View by Dr John Kenneth Galbraith; Population and Freedom by Professor Joseph J. Spengler; The Indians of British Guiana by Dr G. C. L. Bertram; Population Problems in a Developing Economy by Professor S. Chandrasekhar; The Ethnic Groups of Malaya: a Population Study by Dr Mukul K. Dey.

Published by

INDIAN INSTITUTE FOR POPULATION STUDIES

GANDHINAGAR, MADRAS-20, INDIA

Price Rs 5. *Annual Subscription* Rs 10 . £1 . $4.00

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

VERITAS BOOKSHOP

for conservative books on

RACE DIFFERENCES

SEPARATE DEVELOPMENT

SOUTH AFRICA and AFRICA

Write for book lists to

P.O. Box 2052, Pretoria, South Africa

The Rhodesian crisis is YOUR crisis!

Lenin said: "First we will take eastern Europe. Next the masses of Asia. Then we shall encircle that last bastion of capitalism, the United States. We shall not have to attack. It will fall into our hands like an overripe fruit."

Rhodesia is fighting YOUR battle NOW!

If she goes under YOU ARE NEXT!

Read RHODESIA AND WORLD REPORT

Published monthly. Annual subscription: surface mail £1 2s 6d ($3.50); air mail £2 5s ($10.50).

P.O. Box 1871, Salisbury, Rhodesia.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

GENUS

The official publication of the

ITALIAN COMMITTEE FOR THE STUDY OF POPULATION PROBLEMS

Published under the auspices of
the National Research Council
Editor: NORA FEDERICI

Genus publishes articles in Italian, English, French, German and Spanish on subjects in the various sciences (including demography, sociology, economics, general biology, genetics, eugenics, anthropology, social hygiene, psychology and geography) related to population problems.

The Scientific Committee of *Genus* is composed of the members of the Technical Committee of the Italian Committee for the Study of Population Problems: V. Castellano, University of Rome; P. Fortunati, University of Bologna; G. Genna, University of Rome; G. L'Eltore, University of Rome; G. A. Maccacaro, University of Milan; I. Scardovi, University of Bologna; and Nora Federici (President).

Volume XXIV, 1968, contains papers by N. Federici, C. Benedetti, E. Rosset, A. Golini, F. Sabatello, S. Della, Pergola, E. Lombardo, M. Cappieri, A. Pinnelli.

The annual subscription to *Genus* is $10.00 (or equivalent), and subscriptions should be sent to: Segreteria del Comitato Italiano per lo Studio dei Problemi della Popolazione, Via Ombrone 8, Rome 00198, Italy.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE MANKIND QUARTERLY

SUBSCRIPTION RATES

Single issue—7s 6d ($1.50); annual subscription (4 issues)—£1 5s ($5.00); three year subscription (12 issues) —£3 10s ($14.00). Post free by surface mail. Copies will be sent by air mail on payment of an extra £1 8s ($5.00) per year or 7s ($1.25) per copy. Back numbers are supplied while available at 9s ($1.75) each. No responsibility can be accepted for copies lost in the post after dispatch.

CONTRIBUTIONS

All material submitted for publication in THE MANKIND QUARTERLY must be fully and finally corrected, and must be in clear, double-spaced typing, preferably in triplicate. A short biographical note and a suitable photograph of the author may be sent with the article for inclusion if space permits.

The Editors do not accept responsibility for the views expressed by individual contributors.

PAYMENT TO AUTHORS

Authors of articles published in THE MANKIND QUARTERLY are now paid at the rate of one guinea or $2.50 per printed page, and they also receive twelve free copies of the issue concerned. This applies to articles received after the 1st of January 1967.

1 DARNAWAY STREET, EDINBURGH 3,
SCOTLAND

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED